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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

ARCHBISHOP TAIT AT MAIDSTONE.

His Grace of Canterbury, judged of by the world's standard of ecclesiastical propriety, is perhaps the most faultlessly respectable prelate of modern times. That official phase of himself which he presents to society is almost without a flaw. Perhaps he excites in those who regard him with attention a slight suspicion of Northern canniness. One can hardly help surmising that there is behind the self which he turns towards the public another self which watches the effect. It may be very uncharitable to say so, and it is possibly unfounded in fact, but it can hardly fail to have struck those who study character that the movements of his mind towards the purpose which he professes are generally oblique, or at any rate, have been so since his elevation to the supremacy which is now his. We are driven to think sometimes that he is not quite so direct and candid in his public utterances as once he appeared to be. It may be easily accounted for, perhaps. He has taken upon himself responsibilities which, like those of a Prime Minister, limit his freedom of speech. He shows a tendency to evade straightforward issues. He is courteous towards his opponents, but he mingles with his courtesy a *je ne sais quoi* of superciliousness. There is unquestiontionable piety of sentiment in most that he says, but it is as unquestionably allied or alloyed with worldly calculation. We seldom read his speeches without admiration both of his ability and his temper, and we seldom read them without a dissatisfying sense of the knowledge which he communicates to us of the actual purpose and working of his own mind.

The Archbishop of Canterbury on Michaelmas Day laid the foundation-stone of the new church of St. Michael and All Angels, in St. Peter's parish at Maidstone. At a subsequent luncheon he responded to the toast of the "Archbishop and Clergy of the Diocese of Canterbury," treating in his speech, with some elaboration and with evident zeal, on the position of the Church of England at the present time. We can easily imagine that the consecutiveness and the weight of his observations made a deep impression upon his audience. Possibly, they went away perfectly satisfied that things were well with the Establishment. Such was the apparent drift of the archbishop's speech; but if its purport were as real as it seemed, we venture to affirm that it was wholly, we will not say purposely, evaded. The most rev. prelate spoke of the attitude of the Dissenting bodies towards the Church of which he is Primate. He skilfully assumed that they were not unfriendly to its continued life or growth. According to him, the Dissenting brethren, who are reputed to desire the "pulling-down of the Church," make a great noise on the subject; but his experience tells him that "noise does not always proceed from a large mind." He speaks of them as "our excellent friends the Dissenters," and somehow or other either misapprehends or misrepresents the whole question which divides them at the present time from their State-Church brethren. It is easily done, and is so common a trick of rhetoric as to excite some surprise in our mind that the archbishop should condescend to resort to it. But there it is, in his speech—not accidentally, not in a single sentence, but pervasively, and with evident premeditation. Let us instance the following points:—

Dr. Tait implies that one ground of quarrel between the Church of England and the assailants of Church Establishments is that archbishops are "very dangerous and obnoxious people." "But," says the prelate, "they cannot get rid of archbishops. There is a certain archbishop with whom I have the honour to be acquainted, whom I defy all the Dissenters in Europe to get rid of. He is supported by a large and powerful body, and if I were to depart to-morrow, and my successors were to sink into absolute obscurity, there would be another archbishop, and he would be associated with a very old and powerful historical system extending throughout the globe." Now, in many ways this is a *suggestio falsi*. It is calculated, and, we fear we must add, it seems very much as if it were intended, to mislead. Most Dissenters, it is true, object to archbishops, thinking, as they do, that the office is unscriptural. But it is not against Episcopacy that the agitation against the Establishment is now, or ever has been, directed. There are archbishops in the United States of America, but no public body that we have heard of proposes or desires to get rid of them. The great majority of Dissenters in this country are not in the slightest degree intolerant of archbishops in their own Church. What they object to is that these Episcopal dignitaries are part of a political system under which, they think, both civil and religious liberty suffers detriment. Remove the Church from its political status (which be it remembered involves them as well as their Church brethren in responsibility), and they would have no ground of complaint. Dr. Tait intimates that if *he* were got rid of, Archbishop Manning would remain. Be it so; and it is just possible that Archbishop Manning would on the deposition of Archbishop Tait from his political exaltation receive not a few new recruits. But what then? Dissenters would not be responsible for the result. The nation would not be responsible. And we must tell Dr. Tait that the former, at any rate, decline to outvie one pretence by another of the same kind. We do not believe in putting down lordly archbishops by lordly archbishops, or that the princes of the Church of Rome will be rendered less aggressive by prince-like ecclesiastics in the Church of England. If this is what is meant by describing our national Church as "a bulwark of Protestantism," Dissenters have no faith in this kind of protection.

The archbishop ventures to believe that neither the people of England generally, nor the Dissenters in particular, really desire "to pull down their Church." Here is another evasion. He ought to know, and probably does know, that not only do they not desire, but they are perpetually disavowing the wish, to pull down the Episcopal Church in this country. They believe that its disseverance from secular and political alliances, so far from weakening, would greatly strengthen it for all spiritual purposes. They think that it would then cease to be a nursery for sacramentarianism, sacerdotalism, and Romanism, as it is now; or, if not, that they would have a far better chance of dealing with these evils effectively than whilst it remains the pet institution of the State.

The archbishop intimates that since the year 1818 probably thirty millions have been added to the aggregate property of the Church of England in the matter of repairing churches. We hope the estimate will turn out to be correct, or will even be exceeded by an authentic return. But what is this thirty millions, and probably more, willingly contributed by the people who more or less sympathise with Christian institutions, within little more than a half-century—to say nothing of what has been done meantime by Nonconformists; and yet in the face of this fact no bishop will so far trust the next generation as to consecrate a church until it has been partially or wholly endowed. These are the phenomena that stagger men of the world. These are the facts that feed infidelity. The bishops do not give credit to the subjective power of the Christianity which they teach. They seek to do God's work in a worldly way. They aim at promoting Christ's kingdom upon worldly principles. And they pompously talk, as does the Archbishop of Canterbury, as though the system they uphold were the only one upon which reliance can be placed for the maintenance and growth of Divine truth in the world.

SCHOOL BOARDS AND THEIR CLERICAL DETRACTORS.

The statement made by Sir Charles Reed, Chairman of the School Board for London, on the resumption of the board's duties after the vacation, is well worthy of attentive study. Lucid in exposition and temperate in tone, it relies for its force exclusively on the eloquence of facts. It is therefore specially valuable at a time when bishops, priests, and Tory statesmen vie with each other in unblushing misrepresentations of the working of the Elementary Education Act, with a manifest view to reactionary legislation. The successes or failures of a board which deals with nearly three and a-half millions of people have more than a local interest, and may well be regarded as typical. When Hercules had cleansed the Augean Stables, he might look forward to other labours with equanimity. And if the school-board system can master the ignorance of London, it may fairly be regarded as equal to anything that may be required of it within the limits of the United Kingdom. Difficulties occasioned by parochial narrowness and local sectarian animosities may be overcome by taking sufficiently large areas for school districts, and by limiting the duties of boards to their legitimate functions of secular instruction and moral training. The crucial questions are: may

boards elected by the ratepayers be expected to take a fairly liberal view of educational needs, and to provide for them with reasonable economy? In a position that affords no prospect of civic honours, or other social rewards, can English citizens be relied on in sufficient numbers to give gratuitously the time and labour required by so great a work? Is it possible, without running the risks of sudden revolution, to accomplish a gradual transition from the sectarian system of the past to the national system apparently inevitable in the future? Can compulsory school attendance be reconciled with English habits and susceptibilities? Are school boards the proper instruments for reaching children of the lowest and most neglected classes? To most of these questions the facts stated by Sir Charles Reed appear to give a clear and irreversible answer in the affirmative. And if in regard to the last two points our satisfaction is not quite so great, this is probably owing not to any defect in the board system itself, but rather to the insufficiency of the powers hitherto conferred by legislation, and also to the very perplexed character of the problems to be solved.

Only at the beginning of last week the Bishop of Oxford was bold enough to declare that "the school boards were going on heaping up expenses until they finally saddled the poor ratepayers with a very large expenditure; and after all they were not doing what they were intended to do." This language displays such a startling incongruity with patent facts, that even the *Times*, for once forgetful of its habitual deference for dignitaries, is constrained to denounce it as "reckless." But such language is only a type of what is continually dinned into our ears by an irate and vociferous hierarchy. Tyrannous, meddlesome, godless, extravagant, wasteful, inefficient, such are the epithets recurring in endless succession when clerical school managers are agitated by the prospect of a school board. And the bishop, like many others in his position, probably spoke only as he was informed, without sufficient inquiry into the actual facts.

How stands the case? "The boards after all are not doing what they were intended to do," says the right reverend bishop. But what *were* they intended to do? This is not a matter of taste or opinion or sectarian leaning. It may please the Bishop of Oxford, as it pleases the *Church Times*, to suppose that school boards were created for the exclusive purpose of gathering "gutter children" into "ragged-schools." But as a matter of fact this species of humanity and the proposed receptacles for it are equally unknown to the legislature. The Elementary Education Act has nothing to say about "gutter children." It recognises only children requiring public elementary schools. And wherever the number of these children exceeds that of the school places provided for them, the Act orders that the board concerned shall make good the deficiency, not by "ragged schools," but by schools in strict accordance with the requirements of the Privy Council Code. Further, when the deficiency of school places is supplied, but the children do not attend, the Act empowers boards to pass bye-laws, subject to the approval of the Crown, for the enforcement of efficient instruction, not on "gutter children," but on all classes alike, from the children of bishops to those of costermongers. This is no fancy picture of what school boards "were intended to do," but stands clearly in black and white with far less than the usual obscurity of Parliamentary Acts. But the Bishop of Oxford says the boards "are not doing what they were intended to do." Now let us hear Sir Charles Reed. In 1871 there was found to be in London a clear deficiency of nearly 104,000 school places. Four years afterwards the board opens its hundredth school, completing provision for 90,000 children. *All of these schools*, with not more than two or three temporary exceptions, *are filled; most of them to overflowing*. At the same time the Archbishop of Canterbury, the Bishop of London, and the London Diocesan Inspector, agree that the Church schools are, on the whole, fuller and in better condition than they were in 1871. As a matter of fact, 40,000 have been added to the *average attendance* in "voluntary" schools. Meanwhile, the abandonment of projected sectarian schools, together with the growth of population, and other causes, has increased the deficiency by nearly 50 per cent. Nothing daunted, the board is at the present moment rapidly completing thirty-five new schools in addition to the hundred already opened. It has selected sites for forty-seven more, and will before the retirement of the present members have provided for 152,000 children. It seems a curious comment on some of Canon Gregory's charges against his colleagues, when we find that the only clearly gratuitous waste of money has been caused by building schools too small, so that in some half-dozen instances they have already had to be enlarged at a considerable additional expense. There is no doubt that many other such cases will arise. In that case the ratepayers will have to thank clerical economists for the waste of many thousands of pounds. As to the average attendance, it has increased from 67 per cent. in 1873 to nearly 77 per cent. this year; and in spite of Canon Gregory's ridicule, there seems no reason why it should not go on increasing till it reaches 95 per cent., according to the much-criticised estimate of the board. Nearly 4,000 "gutter children"—we hate the phrase, but it is the clerical dialect, and generally understood—have been taken off the streets and sent to industrial schools. A considerable reform has been initiated in the peculiar English institution of "pupil teachers," the age and standard of instruction being raised. Physical training is not neglected. Som 2,000 boys are learning to swim at no cost at all to the ratepayers. Lessons in cookery have been introduced for girls. And, though last, not least, a considerable number of Sunday-schools have found accommodation, at a fair and remunerative rent, in the new school buildings.

This is a tolerable account of four years' work. And we believe it to be a fair specimen of what is being achieved by school boards in all parts of the country. The figures in London are more impressive from their vastness, but the work is precisely the same in Leeds, Birmingham, Manchester, Liverpool, and all great centres of population. But the Bishop of Oxford says the boards "are not doing what they were intended to do." And surely a bishop knows his catechism too well to bear false witness against his neighbours.

ECCLESIASTICAL NOTES.

It is satisfactory to see that the burial question still continues to distress the clergy, who are adopting with regard to it just the same line of action that was adopted in regard to Church-rates. We seem to be reading an old document with another name, when we read the Bishop of Salisbury's pastoral letter to the Rural Deans of Wiltshire upon this subject. The bishop has asked the ruri-decanal meeting to meet and give their opinion upon this "anxious and difficult subject." He puts before them several propositions, the first as to whether the present law should be maintained, the abrogation of which amounts "to disestablishment of the Church of England"; secondly, whether Mr. Osborne Morgan's bill should be supported; thirdly, whether Mr. Talbot's plan should be supported; fourthly, whether the proposal of the Lower House of Convocation in favour of increased facilities for unconsecrated grounds should be supported; and, lastly, the bishop asks for "any other plan likely to satisfy reasonable demands, while it respects the conscientious feelings both of Churchmen and Nonconformists." There is nothing for us to find fault with in this pastoral letter, but we have little doubt as to what the decision of the ruri-decanal meetings will be. We may safely prophesy that they will support the Lower House of Convocation. Still, it is satisfactory that the subject should be presented to them as it is now presented, and that they should have a distinct choice between good and evil.

Now, archdeacons are said to be the "bishop's eyes," and Archdeacon Prest, of Durham, has just delivered his charge. Let us quote what he says upon this subject, the archdeacon being a vigilant and shrewd man. He says:—

> *It is certain that the bill for permitting Nonconformists to hold a burial service in our churchyards will be reintroduced. In my belief it will be successful.* I therefore think it important that we should consider the possibility of compiling a form of service, entirely drawn from Holy Scripture, and to be read throughout at the grave-side. To the use of this, I would submit, Nonconformists might reasonably be restricted, whilst the clergy might be allowed, at the request of relatives, to substitute it for the present service. This arrangement would not preclude the clergyman from using the whole of the existing service if desired, nor the Nonconformist minister holding in his place of worship, or (as in Scotland) in the house of the deceased, any additional service. Should difficulties arise under such a system they will not be greatly felt in towns, where churchyards have been generally closed, and common cemeteries have supplied a solution. But we cannot be indifferent to the perplexities which may beset the clergy of rural parishes, and we must heartily support any well-devised plan for rendering the apparently impending change as free as practicable from disadvantage and anxiety to them. Nor can any scheme be accepted which is urged as an instalment of concessions to be demanded hereafter. The distinction between the plan which I have suggested and the claims of the Liberation Society is clear and well defined. The Nonconformist may, I think, reasonably desire to bury his dead in the one churchyard of his parish, and to use at the grave-side a fixed selection of passages from that Word of God to which he and we appeal in common; but it were as unreasonable that he should use the parish church for enunciating, even on such an occasion, his tenets, as it would be that we should enter his place of worship to discuss those points of doctrine or discipline on which he dissents from us.

There was *one* archdeacon, we believe, who wrote in a similar manner just before the abolition of church-rates. We ought, therefore, to know what will happ

Some of the most interesting meetings ever held in connection with Nonconformity in England were held at Kettering last week in connection with the "Toller centenary." There are people besides those locally resident who would say that Kettering is the heart of Nonconformist England. We are not sure that they would not say rightly. Kettering is not a large, nor is it a pretentious place, but it has always been true to the backbone, has had vigour to send its message to the country round about; has always responded, with true instinct, to the call of duty; has never been disgraced. Perhaps there is no more striking instance of the power of men to make men—that is to say, of the sureness of personal influence—than Kettering and its neighbourhood have presented. Our venerated friend, Mr. Toller, and his father, have, during the last hundred years, had a very paramount influence all through the Midland counties. No little of the vigour of Nonconformity and the sincerity of the Christian life there has been owing to them. Other and more widely-known names are connected with Kettering—Andrew Carey, Andrew Fuller, Robert Hall, William Robinson, James Mursell—but the succession of the Toller family is unique in the history of Nonconformity, as its services have been peculiarly representative.

It appears from the *Scotsman* that some persons connected with the Established Church of Scotland are just now sowing the land with "little tracts or fly-leaves" in favour of that institution. Our contemporary does not think much of the movement. He says that:—

> There is, of course, something to be said in favour of Established Churches, but it has been said often before; there is little more to be said on the whole subject in these days, with a reference to recent events, and especially to the practical difficulties or unforeseen results experienced in the case of the disestablishment of the Irish Church; but, not content with saying what is necessary or effective, the writers of these tracts keep saying so much that they inevitably say more than they ought and sometimes more than they mean.

Then our contemporary cruelly remarks that some of the statements by these tracts are "nonsensical." So it would appear; and the *Scotsman* proceeds to cut up, in a very satisfactory manner, some of the tract writers, concluding with the words, "The Church of Scotland must still have something to say for herself, but it would appear that she has not selected people who know how to say it." The Liberation question must have made great advances in Scotland for our old Whig contemporary to write in this manner.

In the above we have had what may be termed a national paper writing down the arguments for the National Church. In England we see a difference. Here we have each section of the National Church writing down the other section. We have a fresh instance of this in the *Church Review* of last week, reporting upon the attendances at church in districts where Evangelicalism is most predominant. It seems like a caricature, but we suppose, and can quite believe, that it is within the truth. Here is one specimen of the strength of the actual Establishment, and we have not the least doubt that similar specimens are to be found all through the country—

> Take, for example, the churches in Bethnal Green: there are fourteen of them, all in the gift of the bishop; most of the incumbents are very Low Church; the inhabitants all belong to the working class, and they are mostly poor, many of them extremely poor. We have visited three of these within a few weeks. The first, in a district which has a population of nearly 9,000, on a Sunday morning: the congregation consisted of seven men, thirteen women, and about thirty Sunday-school children, exclusive of choir. The second, in a district which has a population of nearly 6,000, and is seated for 700 persons, on a Sunday evening: the congregation numbered seventy, exclusive of choir, of whom eighteen were men. The third, in a district of over 6,000, and having seats for 800, also on a Sunday evening; the congregation, including the choir of girls, numbered sixty-five, of whom sixteen were men.

We wonder how many such hollow shams as these would be picked by an impartial commission, and how much would be left of the Established Church afterwards?

It is remarkably instructive to notice the vitality of mere sectarianism. One would have thought that the last country in the world in which the sects would be brought into conflict with the Government would be the United States. But many of the States have been and are still fighting

against the claims of sectarianism as exhibited more especially by the Roman Catholics. We have lately given some information in regard to the battle that is being fought in New Jersey, and we are glad to find, from our last advices, that the Roman Catholics have been thoroughly beaten. The people, in order to protect themselves against the outrageous claims of the Romanists, have by a majority of more than 20,000 decided to incorporate into their State constitution the following provisions :—

The Legislature shall provide for the maintenance and support of a thorough and efficient system of free public schools for the instruction of all the children in this State between the ages of five and eighteen.

No donation of land or appropriation of money shall be made by the State or any municipal corporation to or for the use of any society, association or corporation whatever.

This, for the time being, puts an end to the demand for grants to sectarian schools.

But, more important than this, is the remarkable declaration just made by President Grant, who has really gone out of his way to express his condemnation of any State support of sectarian education. The President is not a man to raise a question upon the eve of an election to the Presidency—a difficult and dividing question. But his language is emphatic. He says :—

Encourage free schools; resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither State nor nation shall support any institutions save those where every child may get common school education, unmixed with any atheistic, Pagan, or sectarian teaching.

Perhaps this is the longest manifesto, apart from the "Message," ever put forth by President Grant, and we may be quite sure that he would not have said so much unless he had felt certain that he would have the nation at his back.

LIBERATION MEETINGS.

Discussion at Underwood.—On Sept. 27 a very numerously attended meeting was held in the Christian Meeting House, Underwood, near Selston, for the purpose of hearing a discussion between the Rev. J. W. Wright, vicar of Selston, and the Rev. E. H. Jackson, Baptist minister, of Ripley, on the question of disestablishment and disendowment. It will be remembered that a fortnight ago Mr. Jackson lectured at the above place on the "Cry for Disestablishment," when the Vicar of Selston challenged him on a future occasion to further discuss the question. Hence the present meeting. On this occasion there was a much larger attendance, the chapel and room behind being quite full, and others went away, not being able to obtain admission. Mr. W. Straw, of Nottingham, presided, and the vicar opened the discussion, which was continued for some time between himself and Mr. Jackson. At the close, the discussion having having lasted more than two hours and a half, it was thought desirable that some expression of opinion should be taken, but the Rev. J. W. Wright objected, and proposed the following resolution :—

That we are thankful for the present discussion, and hope that good may come out of it, to the glory and honour of God—

which, being seconded by Mr. Griffiths, was carried by a small majority, the greater part of the meeting refraining from voting for it. Mr. Lilley then proposed, and Mr. Smithurst seconded :—

That in the opinion of this meeting the disestablishment and disendowment of the Church of England is expedient, and would be for the social and spiritual benefit of the nation.

Mr. Griffiths moved, and the Rev. J. W. Wright seconded, the following amendment :—

That the union of Church and State is Scriptural in its origin and beneficial to the nation, is injurious to none, and ought to be maintained.

On the amendment being put, it was supported by about a dozen persons, the resolution in favour of disestablishment being carried by almost the entire meeting. On the motion of the Rev. E. H. Jackson, a vote of thanks was passed to the trustees for the use of the meeting-house; and on the motion of the two clergymen, a vote of thanks was carried with acclamation to the chairman, and thus this very enthusiastic meeting was brought to a close. It was then agreed to form a local branch of the society.

Grassington, near Skipton.—On September 18 Mr. E. Thomas lectured in the Independent School-room—subject, "Religious Equality: what we mean by it, and how it is to be secured." Mr. W. Chapman occupied the chair. The attendance was not large; those present, however, showed a good deal of interest in the subject, many of them taking small parcels of tracts to distribute amongst their neighbours.

Wyke, near Halifax.—On September 27 the Rev. John Myers lectured in the Temperance Hall; subject, "State Church Property is National Property." John W. Willans, Esq., of Bailiffe Bridge, occupied the chair. In introducing the lecture, Mr. Willans said the object of the meeting had his most complete sympathy. The subject to be discussed was one of the most important that could engage the attention of the community. He thanked the Liberation Society for what it had done in the past, and for what it was doing now to educate the country in the principles of religious equality. The lecture was clear and forcible, and listened to with the closest attention by a crowded audience. A considerable number of Churchmen were present. Discussion being invited, several speeches were made in opposition. Many of the remarks made showed more zeal than discretion, and were effectively replied to by the lecturer. On the motion of Mr. E. Thomas, and seconded by Mr. J. Smith, a very cordial vote of thanks was given to the lecturer. Thanks to the chairman brought the proceedings to a close at a rather late hour.

CHURCH AND STATE ON THE CONTINENT.

The following from the Paris correspondent of the *Daily News* illustrates the way in which the principle of religious freedom is practically carried out in France :—"A petty persecution of Protestantism has occurred at the little village of Saint Aubin, in French Flanders. M. Lacheret, the Protestant Minister of the important town of Maubeuge, went there last June on circuit, as he and his predecessors had long been in the habit of doing before M. Buffet's time unmolested. There being no Reformed Church in St. Aubin, the Protestants of the district were convened, as had been customary, to hear the pastor in a private house. Nothing illegal was at first suspected; indeed, the mayor countenanced the meeting, and his aide-de-camp, the garde champêtre, was employed to distribute the invitations. But the Catholic curé fulminated from the altar against the intrusion of heretics into his parish, and, on the clerical denunciation, the procurator of the district found out that three or four people admitted to the improvised chapel had no letter of invitation, and that the weather being hot, a window was left open, through which it was possible that the sermon might he heard in the street. Moreover. a few tracts were given away to the congregation. On these data a prosecution was instituted against M. Lacheret for holding an illegal public meeting, and hawking books without authorisation. The prosecutor of Lille, where the trial took place, was constrained to admit that there was no *malum in se*, but merely the infraction of a statute which the court being called upon was bound to vindicate. M. Desmarest, a past batonnier of the Paris Bar, for the defence, insisted upon the absolute equality of Protestantism with Catholicism in the eye of the law, and quoted a recent assurance of M. Bardoux, the Under-Secretary of State for the Department of Justice in the Tribune of the Assembly, that the State articles of the code, which afforded a prextext for this prosecution, would never be put in force unless religious meetings degenerated into political manifestations. The futility of promises of this kind to stay opposition against oppressive laws is now demonstrated for the first time. The court could do nothing but convict. It, however, showed its sense of the frivolous nature of the prosecution by only fining the minister 1*l.* for preaching and 1*l.* for distributing tracts. If a Catholic bishop, a monk, or a Lourdes pilgrim were to hold a religious meeting in St. Aubin, it is very certain they would not be molested under M. Buffet's Government. Therefore there are two weights and two measures, not equal legality for all.

The *Schleische Presse* of Breslau positively states that up to the present twenty-three Catholic priests in the diocese of Breslau have formally intimated their submission to the State laws, some in the form prescribed by the law, which discontinued, in certain cases, the ecclesiastical salaries paid by the State, and others on the ground of the oath of allegiance which they had taken to the sovereign.

Cardinal M'Closkey, the first American prelate who has ever been promoted to the purple, took possession on Thursday of his titular throne in the church of Santa Maria Sopra Minerva at Rome. At the close of the ceremony His Eminence retired to the Sacristry, where Protestants and Catholics alike crowded to kiss his hand (?).

The *Civilta Cattolica* of Rome, contains an important article on the duty of Catholics in the present conflict of the Church, which might have been dictated by Loyola. Among the concluding sentences is the following :—"The Church is God himself, who is master and ruler of mankind through a visible organism, and of this the head and mouth is the Roman Pontiff."

The Pope received on Thursday the address of the Florence Catholic Congress. He commended the censure passed by the congress on Liberal Catholicism, and eulogised the newly formed O'Connell League for liberty of teaching by the Church. The enemies of the Church, he said, accused it of ambition and wanted to enslave it, but it remained mother and mistress. The Italian Catholics should exert themselves, and even if their efforts were futile God would reward them. They should combat error while showing themselves charitable to those who were misled.

The Rev. Thomas F. Nathan, who a few weeks ago resigned the pastorate of one of the English Congregational Churches at Wrexham, has been received into the ministry of the Church of England. He has been ordained by the Bishop of St. David's, and licensed to the assistant curacy of Glascomb, Radnorshire.

Romanism in England.—The London correspondent of the *Indépendance Belge* terminates a letter on the progress of Romanism in England by saying :—"It is reasonable to think that, so long as the present attitude of the English statesmen and of the chiefs of the Anglican Church shall last, Romanism, which already increases numerically, will have more and more considerable chances of success."

The Primate and his Clergy.—The *Record* states that last week the Archbishop of Canterbury received for two days at Addington Park the archdeacons and rural deans of the diocese of Canterbury. The proceedings commenced with an administration of the Holy Communion in the private chapel. The chief subjects discussed at the meetings were :—1, The Burials Bill; 2, the Patronage Bill; 3, the question of ecclesiastical fees; 4, the instruction of pupil teachers and the state of religious education in the diocese; 5, the Lorne Fund, and other means of providing for the poorer clergy.

The Roman Catholic Church in Brazil.—In Brazil, where Roman Catholicism has had complete control for more than 300 years, there are signs of an utter collapse of that system. "The fact is," says the Rev. J. L. Wilson, secretary of the Southern Presbyterian Board of Missions, who has recently visited the country, "the Catholic Church in Brazil is rotten to the core. It has lost the confidence and respect of all the better classes of society." This unsoundness, he declares, has sprung more especially "from the lamentable ignorance and utter profligacy of the native priesthood." "There is a fixed purpose," he says, "in the minds of the leading men of the country that there must be a separation between Church and State. By many it is confidently believed that this must and will take place in less than five years." Mr. Wilson found everywhere a readiness to converse on the subject of evangelical religion, an eagerness for the Bible, and a desire to have the children placed under the training of Protestant missionaries.

Mr. Disraeli at Hughenden Manor.—The ceremony of reopening the parish church of St. Michael, Hughenden, took place on Wednesday. The edifice has been almost entirely reconstructed and considerably enlarged during the past twelve months. There was a service at eight o'clock, but the principal ceremony took place at eleven, when the Bishop of Oxford preached the sermon. The service was fully choral. Mr. Disraeli, accompanied by Lady Chesham and Miss Cavendish, entered the building shortly before the commencement of the service, and among the congregation were Sir Philip and Lady Rose, Col. Stuart, Sir W. Vernon Harcourt, M.P., and a numerous gathering of the clergy of the neighbourhood. In a vault contiguous to the chancel, Lady Beaconsfield, Mr. James Disraeli, a brother of the Premier, and Mrs. Williams, of Torquay, are buried. One vacant space in it remains to be filled. The church, which is prettily situated in the immediate vicinity of Hughenden Manor, is built of flint, with a tower and small spire. At the conclusion of the ceremony a luncheon was given, Mr. Disraeli in the chair. In proposing the health of the Bishop of Oxford, he said those who had attended the service in the church must have been touched in their inmost feelings by the efforts made to set forth the glory of the Creator. It could not be said in Hughenden that God's house was the least cared for in the village, and he trusted they would show to the country that it is possible to combine the beauty of holiness with the profession and the power of the Protestant faith of the Church of England. The Bishop having briefly replied, Mr. Disraeli next proposed the health of the vicar and his father-in-law, Mr. Sebright, who had contributed munificently to the restoration, and of all who had contributed. Mr. Disraeli next proposed "The Visitors," coupling with it the name of Sir W. Harcourt, his guest. Sir W. Harcourt expressed the pleasure it gave him to be the guest of the Prime Minister, but complained that he had committed a breach of hospitality in compelling him to make a speech. Mr. Disraeli, in response to the toast of his health, said he felt it a duty to be there, but the reception he had had made the duty of pleasure.

Cardinal Manning on Catholicism in England.—Cardinal Manning preached on Sunday morning at the Pro-cathedral, Kensington, on the occasion of a jubilee of thanksgiving for the restoration of the Catholic hierarchy to England by a Papal bull issued on September 24, 1850. His eminence said that when, about this time twenty-five years ago, the Holy Father set his seal to one of the greatest acts of his life, whereby he established once more the Catholic Episcopacy of the Church in England, it was received with an outburst of fear and and animosity, which could never have been if the English people had not been misled. It so happened that the word "govern" or the word "rule" was used in the apostolic letter, and this Englishmen took literally as an intimation that an authority had come to "rule"; but if they looked at the 20th chapter of the Acts of the Apostles they would find the bishops had come to "rule the Church of God." But Englishmen had made an honourable reparation for that moment of tempestuous unreason. They had acknowledged since by the calm justice of their conduct that they then knew not what they did, and what they did now they knew. The effect of the restoration of the hierarchy was that it gave back to England thirteen dioceses instead of twenty-eight. A legislature was also given back to the Church in England and after 300 years the Church met once more in council in Westminster, and the Catholic Church in England at this moment was a living body united with its universal organisation. He would only say now that the restoration of the hierarchy had doubled the churches, schools, classes, colleges, and every kind and form of ecclesiastical organisation and

spiritual work. A quarter of a century had done a work which twenty-five years ago any one would have conceived would be the work of 100 years. He did not pretend to be a prophet, but he ventured to foretell that if ever England again clashed with the revelation of Divine truth, she would lose the last fragment of her Christian inheritance. But he did not think England would, for Englishmen now knew that the Catholic Church had nothing to do with politics or the Crown, except to obey it like good subjects. The Church was not aristocratic—it was of no class—it had no privileges, it had only equal rights with all Englishmen, without distinction or privilege, with equal laws, asking for no more. In conclusion, his eminence called upon the congregation to pray for the Holy Father, Pius IX.

Religious and Denominational News.

NEW COLLEGE.

The session at this college was commenced last Friday with a devotional service for the professors and students at noon, and in the evening an introductory lecture to the students was delivered by the Rev. J. Radford Thomson, M.A. The Rev. S. Newth, M.A., the principal, presided, and amongst those present were the Rev. Drs. Halley, Kennedy, and Urwick, R. A. Redford, M.A., Paxton Hood, Ll. D. Bevan, LL.B., W. Tarbotton, W. Farrer, LL.B., and Messrs. H. Wright, C. E. Mudie, and H. Spicer, jun. A hymn having been sung, prayer was offered by the Rev. Paxton Hood.

The Lecturer, having in a few introductory remarks stated the reasons which had led him to select as the subject of his address, "The Ethical Element in Christian Preaching and Teaching," said the ultimate end of the Christian ministry was the same as the ultimate end of religion itself. A notion prevailed that individual security was the great purpose and aim of religion—a notion which had been fostered not only by designing priests, but also, with the best intentions, by unreflecting and superficial preachers, who had sought to produce immediate and obvious effects by the roughest and readiest of means. But the final end of religious teaching, and of religion itself, he apprehended was not something distinctive of man's circumstances and condition, but something belonging to man himself. It might be designated Christian character viewed from the human side, or the spiritual life if viewed from the side of the Divine relation. Conformity to the will of God and participation in the eternal life of goodness, righteousness, and holiness, was the ultimate aim of our Divine faith, and the end at which the Christian ministry should aim. The production and perfection of Christian character was the design of religion and the crown of the Christian minister's labours. Ministers had to communicate the historical facts upon which Christianity was based, for the instruction of young and old, and through the story of the Saviour's love, to lead them to the fountain of pity, to the road of righteousness and to the abode of life. They had also to teach and enforce duty. Christian character was the end to which knowledge and faith were means. Christian preachers and teachers had to exhibit the standard of goodness, and describe the characteristics not of virtue merely, but of the holy and Divine life, to show the enormity and power of sin, and to awaken aspirations and endeavours after moral perfection, and to point out the way of its attainment. Doctrinal Christianity must be presented so that the people perceive the ethical aspects of all that they are called upon to believe, and distinctive dogmas must be urged with a view to influence and transform man's character and conduct. The theoretical must be blended with the practical as in the example of the Great Teacher himself, in all His public addresses and in His conversation with the disciples, who also followed out their Lord's instructions and example in their own preaching. In the Epistles also were argumentative exposition of Christian facts and revelations, but combined with the inculcation of Christian duty and consecration. The personal, the dogmatic, and the practical were found combined in all the epistles. The natural and authorised course of procedure for the Christian ministry appeared to be—first to proclaim and urge the acceptance of the great truths of the Gospel; then to build upon that foundation an edifice of Christian doctrine by patiently and continuously explaining the bearing of the great facts of religion upon both God and man; and further to crown the edifice by inducing consecrated activity. To exhibit in all its attractiveness, the ideal Christian character, to warn against a lower than the one Divine standard, to excite the effort to watchfulness, to prayer, to all the means whereby moral excellence may be achieved, to point out the path of holiness and life, and to deter from every deflection, was the valuable and honourable function of the ministerial vocation. There existed in evangelical congregations, a prejudice, which he believed to be justly founded, against what was called moral, legal preaching, such as that which sprang from the faithlessness, moderatism, and scepticism of the last century. Such discourses were based upon an inadequate, and therefore unjust view of human nature and upon a defective interpretation of Scripture doctrine concerning both Christ and man, and was generally barren of practical results. Un-Christian men must be addressed as moral agents, in an abnormal, sinful state, exposed to spiritual danger and eternal death, as needy, helpless, pitiable beings, for whom the only mercy is in the heart of God and the only shelter in the arms of the Divine Saviour. Christian ministers were the heralds of a Gospel of pardon, of spiritual renewal, of Divine help, of immortal life, and their strength lay in the exhibition and enforcement of the truth concerning Christ, who was their model to study and to copy, and their Lord to obey. He was the Divine Friend, and love to Him was the secret of their willing obedience. They aspired and aimed to be like Him, but only faith and sympathy, gratitude and devotion directed towards that holy and Divine Person, could impel, and guide, and aid them towards that spiritual assimilation and conformity. They proposed to produce spiritual results by spiritual means, and relied only upon personal devotion, as kindled by the Holy Ghost, towards their Saviour Christ, as the motive power to a pure, upright, benevolent, and unworldly life. They maintained the duty and privilege of preaching Christ Himself as a means of ethical instruction. The Divine Saviour was, Himself, the main theme of their proclamation and exposition, and therefore involved continuous and searching ethical teaching. There were special reasons why Congregational ministers should lay stress upon the ethical aspect of Christianity. If their ministry, like that of the Catholic priest, Roman or Anglican, consisted in mysterious performances and in ritual administration, if their work was sacerdotal in its character, and if they were believers in what theologians termed the "opus operatum," then the main business of their life would be independent of moral qualifications in themselves, or influence to be exercised by them over others by their moral character or religious teaching. The life to which they had devoted themselves was as far as pole to pole removed from that of the priest. Not only had they no sympathy with the so-called "Catholicism," they were in no danger from it, but were satisfied with moral and spiritual sources and influences. They were not so destitute of power to wield the legitimate arms of the spiritual warfare, as to feel any temptation to have recourse, even did their principles admit it, to the rusty or refurbished weapons of mediæval superstition. Their appeal was to intelligence and to conscience—God forbid that they should ever appeal to credulity or to terror. He would remind the students for the ministry among Congregationalists that the profession to which they were looking forward was a highly intellectual and honourable one; but one which only personal qualifications of a moral and spiritual kind would enable them efficiently to fulfil. The position would give them the opportunity but not the means of usefulness, which they must under God acquire for themselves. Upon the extent to which they became penetrated with moral truth, sympathetic with the highest moral convictions and the purest moral emotions and susceptibilities of men, upon the vigour and versatility with which they could bring moral truth to bear upon the moral nature of the people, would depend, under God, the work they did, and the mark they made in Ministerial life. He wished to allude to some tendencies to error which were met with among Evangelical Christians. The weak side of Evangelicalism was its tendency to insist upon matters of speculation and theological controversy, and to neglect the weightier matters of the law. As Congregationalists they knew little or nothing of that slavish reverence for the letter of Scripture which was found among some Evangelicals, or of that exclusive reference to the divine side of salvation which obtained among high Calvinists. But they needed to put their young men on their guard against the prevalent depreciation or neglect of the moral aspect of that great change which it was the distinctive glory of Christianity to effect. The error was observable chiefly among fervid revivalistic preachers; and uneducated laymen who, attempting to follow in the steps of successful evangelists, endeavour to spread it among the lower classes of the people. Salvation was no more to be experienced through assent to a doctrine, than it was through participation in a sacrament. Preachers tutored in the moral nature of man, and familiar with the moral power of religion, would remember that "if any man be in Christ he is a new creation"—fashioned anew within by the power of the Holy Ghost. Contemporary revivalism, whilst in many respects highly beneficial, had introduced into Christian homiletics elements of danger. It seemed likely to foster defective views of Christian preaching and a defective type of Christian character. The Lecturer then remarked upon another tendency of the day—Scriptural Holiness and the recent conferences on the subject—and considered the nature of holiness and the method by which the character was to be acquired. Due consideration of the character of their own churches, he considered, should lead them to a renewed and increased attention to the ethical side of Christianity. Amongst the young men of their congregations he was concerned at the infrequency of a high type of Christian character. There was a great deal of superficial knowledge, and contentedness with it, whilst there was a general indisposition to learn with patient diligence, to study with seriousness and ardour, and thus to acquire qualifications for future usefulness. It was questionable, too, if women were doing amongst them the work for Christ which they had done at some periods of the world's history. Prosperity had its perils, and a lack of public spirit, an indifference to great questions of national welfare, and an indisposition, and almost incapacity, to sympathise with intellectual movements, were among the serious symptoms of absorption in the pursuit of wealth. Those features of Congregational Church life called for serious, profound, and prayerful attention on the part of ministers to the ethical deficiencies of their public preaching and teaching. The standard of Christian living required to be vastly raised, and as a means towards that end their public teaching needed to be more concerned with that Ideal, after which Christians should ever aspire and pursue. It needed to correspond more closely with the Scriptural provision for the multiform necessities and the varying circumstances of men—in justness of symmetry and in practical adaptation. It needed to exhibit a lofty standard of moral excellence, and to proclaim the powerful and Divine motives offered in the love and sacrifice of Christ, to high endeavour after the moral citizenship in the kingdom of the Lord. In the endeavour, by means of exposition of Scripture, and treatment of life, to enter into practical detail, and to deal with particular duties and particular sins of human life, there would be difficulties to be overcome, yet the advantages of such a course would be many; and would go far to conciliate many who now complain of the impractical character of pulpit preaching. The present seemed a golden opportunity for endeavouring to raise the tone and to increase the efficiency of pulpit ministrations, for there was a widespread interest in religion, and a disposition to hear what preachers really believe, and a longing for harmony between the voice of religion and the voices of science, of art, of literature, of social knowledge and policy, of wise benevolence. Whilst summoning men in the high name of God, to the cultivation of those virtues which the exigencies of the times may render especially imperative—the virtues of simplicity, of self-restraint, of moral courage and independence, of public spirit, of sympathy, and of unartificial benevolence—they should be forward to show them that those were the fruits of a tree of heavenly growth, and that he who would be a Christian must first find, and know, and love the Christ Himself. (Cheers.)

Principal Newth having called upon the Rev. T. W. Davids to move a vote of thanks to the lecturer, that gentleman said he had listened with the deepest possible interest, and no less profit, to the very able address which Mr. Thomson had delivered, and he offered to him the thanks of the meeting, and their cordial sympathy with himself and colleagues in their work. Mr. Hy. Spicer, jun., seconded the resolution, and said he was afraid the spirit of Christian quietism was spreading amongst them, and would require some simple treatment. Mr. C. E. Mudie said they had all listened with great delight to the simple and beautiful lecture. What the world wanted was to see the Gospel expressed in the lives of Christians. The resolution was cordially adopted; and the Rev. Dr. Halley, in a few remarks, mentioned that he was the tutor of the lecturer's father, whom he well remembered coming to Highbury College. He was glad to see the son able to deliver such an address. Dr. Halley then pronounced the benediction, and the meeting separated.

THE TOLLER CENTENARY.

The centenary festival in celebration of the continuous pastorship of the Rev. Thomas Toller, and his father the Rev. Thomas Northcote Toller, at the Independent Chapel in Kettering, took place there on Wednesday. The latter began his pastorship on Oct. 1st, 1775, and finished it on the 26th December, 1831, thus concluding a ministry of over forty-four years. His son then took the vacant pulpit, and has occupied it ever since, a period of fifty-four years. Mr. Toller is still a hale old man in his eightieth year, and likely yet to perform some years of service.

The celebration really commenced on the preceding Sunday. In the morning Mr. Toller's chapel was closed, that his congregation might unite with their Baptist brethren, to whom a special discourse was preached by the Rev. J. B. Myers; and at night the Baptist Chapel was closed that the Baptists might attend the service in the Independent chapel, where the venerable pastor delivered an able and eloquent review of the last hundred years, taking for his text 1st Chron. xxix. verses 29 and 30. As the sermon has already been published and widely circulated it is only necessary to advert to one or two features of it. Having referred to the national and political changes in other lands, the speaker directed the attention of his hearers to the many striking changes effected at home—the increase of population, the advance of education, the removal of restrictions on trade, the gradual establishment of political and religious freedom, the abandonment of a desire for conquest and military glory, and the marvellous achievements of science. He then made special reference to the religious changes which the century has witnessed, noticing the efforts of the Papacy to regain its former position, and dwelling at some length on the rise and progress of missions (with which the town of Kettering is so honourably identified), and the establishment of the great religious societies which still flourish among us. Allusion was next made to the gradual approximation of Christians of all denominations in the free churches of the country; and in reference to this subject Mr. Toller said:—

In my very young days I was told by people who were old enough to remember Mr. Boyce, my father's predecessor, that in his time, he, the Independent minister and the Baptist minister, at Kettering, so far from

fraternising, did not so much as recognise one another if they passed in the street, did not choose to know one another. I should not wonder if you do not believe this statement; it does seem absolutely incredible that ministers of the Gospel should treat one another in that manner, it does seem inconceivable, but I believe my information is correct. It is well known that long after the rise of Methodism there were but few Congregational pulpits, either Independent or Baptist, in which a Wesleyan minister would be admitted; and there were few Wesleyan pulpits that would welcome the services of a Congregational minister. Now, thank God, all this wretched little bigotry is done away with, and buried, we trust, for ever amongst all the denominations of Free Churches.

The growing activity and freedom of thought prevailing among the denominations was not forgotten by the preacher, who expressed his hearty sympathy with this phase of religious life:—

A century ago, said he, almost all Christian bodies drew up what they called a creed, or confession of faith, comprising a great multitude of particulars, all of which they felt themselves bound to adhere to; and to doubt any one of them, however subordinate, was looked upon almost as a denial of the faith, and a total disqualification for Christian union. Now freedom of investigation is not only tolerated, but encouraged. With all serious Christians who rally round the Cross, and hold the great fundamental truths of repentance towards God and faith in Jesus Christ as the only foundation of man's hope, all subordinate questions are regarded as fair matters of earnest and impartial, but fearless investigation. People do not weigh men in the balances of orthodoxy, but in the balances of the sanctuary; and wherever they see the image of Christ reflected, there they embrace a brother.

Mr. Toller next alluded to the advanced views among Dissenters on the Establishment question, and "the deepening conviction that the kingdom of Christ must not be degraded by a servile connection with the States of this world." With reference to the town of Kettering and its religious services, Mr. Toller said:—

Some seventy or eighty years ago the proportion of those inhabitants of Kettering who were in the habit of attending public worship was much greater than it is now. Our population has trebled, but the attendance on Divine worship has not proportionately increased. At the beginning of this century—say in 1800—Kettering in the neighbouring towns was called, perhaps derisively, the Holy Land, because of the closeness with which the Lord's Day was honoured, and also because of the almost universal practice of all classes of the inhabitants attending some place of worship. So general was the attendance, that those who refrained were marked and thought to be disgraced by their conduct.

After some local illusions suitable to the occasion, the preacher brought his sermon to a close by an earnest appeal to those now entering upon life to avail themselves of the advantages now accessible to them in a degree unknown to their ancestors, and to remember the responsibility which the possession of such high privileges necessarily involved.

Wednesday's proceedings were commenced with an open-air service in a field just outside the town, where a platform had been erected for the occasion. On it in addition to some of the principal inhabitants of the town and of Northampton, were very many members of the Toller family, some from a great distance, and several from Australia. The Rev. C. H. Spurgeon conducted the service, and preached one of his most characteristic sermons an hour and a quarter in length. He referred to the long pastorship of the Tollers, and it was only exceeded by his own predecessors Dr. James Gill and Dr. John Rippon, whose united ministry extended to the term of 117 years. But what was remarkable in Messrs. Toller's case was that they were father and son. He was listened to by between six and seven thousand people.

In the evening a public meeting was held in the Independent chapel, of which Mr. Toller is the pastor. Mr. W. Atkins, mayor of Northampton, occupied the chair. Though his business was, he said, chiefly to introduce the speakers, he could not forbear saying a few words, having known Mr. Toller all his life. In his earliest days he had been accustomed to associate with his name all that should command regard in any minister of Christ. Since that time, from personal knowledge and intercourse with their beloved pastor, that regard and esteem had been strengthened, and he was pleased to come to unite with them in celebrating God's goodness to them, and in doing honour to their pastor. He congratulated him that for so many years God had upheld him, and that he was still in vigorous health amongst them. He must also congratulate those who had had the privilege of listening to their friend's ministry for so many years. They were highly favoured of God, and had been for the last hundred years. As a Congregationalist, he felt proud to be there. It spoke well for their principles that father and son should continue in the pastorship of one Church for a hundred years. This long association of minister and pastor had been one of choice on both sides; had they wished they could have terminated the connection whenever they liked.

The Rev. C. H. Spurgeon said he was most happy to be present to celebrate the long pastorate of his dear and venerated friend. There was so much involved in fifty-five years' continuous service in the same place, and so much that did honour to the man and so much that did glory to God! He did not think there was much intelligence in the people who chose him; because, he was going to say, any fool could see he was a fine fellow. (Laughter.) He (the speaker) was a very simple natural kind of being, but he took a liking to his friend Toller the first time he saw him. He could not say whether he took to him, but he treated him as if he did. (Laughter.) There was something about the man that attracted and nothing that repelled. He was at the positive and not the negative end of the pole. He had known characters with great gifts of dispersion. They were at the negative pole, and if placed in a pulpit they soon manifested their power by securing excellent ventilation. (Laughter.) If a man kept a congregation so long as Mr. Toller he must have given them some food. When he found persons always coming to one chapel, he was morally certain they must have been fed, or else they would not have gone. Let any one try to retain their freshness in the preaching of the Gospel truth for a twelvemonth, and see how they would succeed, and then think of fifty times that number of years. Their pews did not seem calculated to favour sleeping—the backs were too straight. (Laughter.) Perhaps they were made with that idea, and it raised his opinion of Mr. Toller's ministry to think they had been able to sit and hear him with their backs upright. (Laughter.) Mr. Toller had told him that day that he had not had a personal encounter with any of his congregation. They must be an estimable people. Something must be said for a congregation that had been able to keep together for fifty years. His predecessor Dr. Rippon used to say that he had some of the best people in the world and some of the worst. (Laughter.) This was his experience. He had some of the best. Mr. Toller had been fortunate in not having had the worst. He believed—and he said it with all seriousness—that a minister was very much, under the hand of God, what the people made him. It must have been a blessing to Kettering that they had kept together as a congregation so long, and he hoped they might long continue so united. In conclusion, he hoped that this centenary would be celebrated by the conversion of many souls.

The Rev. J. T. Brown, of Northampton next addressed the meeting. He said that through many long years' acquaintance he had known Mr. Toller to be a man worthy of all regard. There were some men who did you good by just looking at them; he always felt Mr. Toller was one of that class. A parallel to these two pastors, father and son, whose united pastorate embraced a century, was scarcely to be found. If all the histories were gone through, there would probably be found no other instance like this. It was the more interesting to him and the more remarkable, because in the present day it was a very rare thing for a long ministerial connection with the Church. Mr. Toller had gained the esteem of the whole county. He had never heard his name mentioned but with great respect. He was a little surprised at that. One of his earliest recollections of him was his impassioned advocacy of the cause of reform. There had been hardly a movement, political or ecclesiastical, but Mr. Toller had been, at least as far as this region was concerned, almost in the very forefront. Yet notwithstanding all that, he was known by all for his manly, clear, masculine integrity and noble fidelity to all truth. He never thought of another who laboured in a neighbouring town, Mr. Henry Toller (of Market Harborough), without having his spirit raised. There was in him the clearness, the integrity, the spiritual force in him that they saw in his brother, and the very memory of that man was acting amongst them now.

Mr. Toller was next called upon. Referring to a statement made by Mr. Spurgeon in his sermon, he said he could with confidence say that, during the fifty years and more that he had been employed in the service of God, goodness and mercy had followed him all his days, and that not one good thing had failed that God had given him reason to expect in the promise of His holy word.

The Rev. Thomas Arnold, of Northampton, followed. He said that when he was residing in another county he heard the name of Mr. Toller, and ever heard it expressed with the greatest respect and affection. When, therefore, he came into Northamptonshire he expected that he should enjoy great advantages from being associated in ministerial work with Mr. Toller; but high as his expectations were, they were far surpassed by the reality itself. When he saw him and heard him, when he listened to the wisdom of his words, and felt the emotional influence of his nature, he thanked God that the lines had fallen on him in such pleasant places, and that he had one of ripened wisdom as a sort of Nestor in this county, by whose counsel he might be guided in the difficulties he had to encounter. He had often sat for an hour together listening to Mr. Toller speak, perfectly carried away by the charm of his conversation. It was not mere talk; it was the wisdom of ages, and the profundity of original talent. He never spoke without instructing or animating them, and leading them to something higher and better. He was glad he was not speaking of the dead, but of the living; that he was still with them, and that they should still enjoy the charm of the beautiful voice, and reap the wisdom of its experience. His heart's prayer was that God might spare him for many years. Speaking of him as the pastor of the congregation, he said he was the father of their family. How much, therefore, ought they to follow his instruction and example! What ought Kettering not to be amongst the churches after he had taught in this church for fifty-five years with his wondrous skill and in the fulness of his Christian character? Let Kettering ever be the Kettering of Fuller and of the two Tollers, and it would be its motto to lead in everything that is great and good in Christian manliness.

The Rev. George Nicholson, of Northampton, congratulated them that, instead of looking forward to an uncertain future, as in the case of a new man, they were looking back to a safe, transacted, and glorious past. God was to be thanked for having made this ministry a splendid spiritual success. The result of this combined ministry would never be properly weighed in any human balance. We must wait until we get into another world to estimate clearly.

The Rev. John Sibree, of Coventry, said he had been sent to Coventry fifty-five years ago, and he had been there ever since. The late Thomes Northcote Toller was a native of Somersetshire, and he was also. He was just turned four-score years of age, and he was some eight or nine months older than his venerable friend and brother Mr. Thomas Toller. It might have been presumption for him to have come into the world before such a man as Mr. Toller. (Laughter.)

The Rev. F. Attenborough also spoke. It had been his privilege nineteen or twenty years ago to attend the ministry of Mr. Thomas Toller Sabbath by Sabbath. He spoke of the benefit he had derived therefrom, and hoped the time was not far distant when in addition to the Fuller Memorial Chapel in Kettering, they would also have the Toller Memorial Chapel.

The Rev. Charles Haddon spoke as a Kettering man, and as having been converted under Mr. Toller's ministry. He was now a preacher himself, and testified to the good that had been effected in his life by Mr. Toller, and from his connection with the Sunday-schools of the chapel.

Mr. William Toller rose to propose a vote of thanks to Mr. Adkins for presiding, and in so doing read the following letter addressed to himself:—

Welland House, Forest Hill, Sept. 26, 1875.

My dear Friend,—My delay in writing since the telegram I forwarded to you may be attributed to the fact that it is only at intervals, and then very occasional and uncertain, that, after from thirty-five to forty years' incessant work, my hand will not obey my will to put my thoughts into legible expression, and that the help of an amanuensis is not always available. I need hardly repeat what I have already intimated, that the invitation to take part in the services intended to signalise the 100th year of what I may call the Toller administration of spiritual things at Kettering, more especially as it seems to have been suggested by your brother, touched a very tender chord of my heart. I think I never felt more reluctant to decline the promises of such powers as I possess in a public service. I should have taken in it no little pride and the highest delight. Indeed, there are few men living, if any, whose life long career in the ministry of God's word I so truly honour and reverently admire as that of my old friend Thomas Toller. Of no man with whom it has been my happiness to be acquainted can it be more truly said that "his path has been as a shining light, shining brighter and brighter into the perfect day." Following such a father, and keeping so strictly within the line which that father had marked out by his example, he may well be the pride of his family, of his neighbourhood, and of godly men of every denomination. Most heartily do I proffer to him, and all his, my congratulations. Most gladly, if I had been strong enough to take part in any public service, would I have united with his friends on the present occasion in doing him honour; and most fervently do I pray and hope that the future stage of his much-honoured career may be as happy to himself as, and even more useful to others, than the past has been.—I am, my dear friend, yours very affectionately, Edward Miall.

Mr. Adkins briefly responded, and the meeting was brought to a close.

After the afternoon service, meetings were held at the Congregational Chapel, and at Fuller's Chapel, at which Mr. Spurgeon spoke. The town seemed quite full of visitors. One thousand white, fifty bronze, and twenty silver medals have been struck by Mr. John Moore, Birmingham, with the Revs. Tollers' portraits upon them, and distributed. One gold one has also been struck, which is kept by the Rev. T. Toller, On Thursday a tea party was given for the children, and in the evening a magic lantern exhibition.

The concluding service of the Toller Centenary was held at the Congregational Chapel, Gold-street, Kettering, which was the presentation service. Joseph Stockburn, Esq., senior deacon, took the chair. The service was commenced by singing, after which the Chairman, having referred briefly to the early days of himself and the Rev. T. Toller, proceeded to read the following address from the church and congregation of the Independent Chapel, Kettering:—

To the Rev. Thos. Toller.

Dear and honoured pastor,—With mingled feelings of congratulation and regret we have assembled here to-day to celebrate an event unprecedented in the annals of any denomination. This day completes the centennial period during which the pastoral work of this church and congregation has been uninterruptedly carried on by your revered father and yourself. We need not remind you that on the first day of October, 1775, the Rev. Thomas Northcote Toller preached his first sermon in the Independent Chapel, Kettering, and thus began the ministry which, passing into your hands, has continued to the present time. This fact alone furnishes abundant evidence of the ability and sustaining power of the preaching with which successive generations have been favoured, and carries with it inherent testimony that you have not failed to declare the whole council of God. We rejoice with you that you have been enabled to bear a physical strain, and to make mental efforts surpassing the endurance of ordinary men.

But the determination known to us all that you intend to resign the stated ministry, and seek that retirement and leisure you have so well

earned, casts upon our joy the shade of sadness. We feel at your advanced age it is our duty to acquiesce in your wishes to retire, although there is little proof of its necessity, seeing your eye is not dim nor your mental force abated. We avail ourselves of this occasion of your withdrawal from active labour to assure you of the affection and regard of your people, and as an outward expression of our love we beg your acceptance of the testimonial now presented to you, with our earnest prayer for your future welfare here upon earth, and that we all may meet in the upper and better world when time shall be no more.

Signed, on behalf of the church and congregation,
JOSEPH STOCKBURN,
Chairman of Committee.

Kettering, October 1, 1875.

The testimonial was an elegant timepiece upon carved oak brackets, with chimes, and a beautifully worked testimonial, richly illuminated, with the clock in centre in photograph, and the likeness of the Rev. T. N. Toller on the one side, and the Rev. T. Toller on the other, in well-taken photographs.

The Rev. T. TOLLER, in responding, said he felt something like Christopher Sly, the wagoner who, falling asleep by the wayside, awoke up and found himself in his cart, but the horse was gone. He said to himself, "If I am Christopher Sly I have lost a horse, if I am not Christopher Sly I have found a cart." The rev. gentleman proceeding, I am not Christopher Sly, but I have certainly found a cart. He thanked them very much for the handsome clock they had so kindly given him, and had been exceedingly pleased with the thoughtful attention of the young people who had gathered around him. But he would say that if they wished to cheer his heart and make the rest of his life happy, it would be by giving themselves up a living sacrifice to God, and that the pastor whom they would be led to choose might be a man after God's own heart, who do much more and valiantly for the cause of Christ.

Mr. WILLIAM TOLLER, after the singing of a hymn, gave an account of the origin of the church, which at its commencement consisted of two elders, two deacons, and ninety members, and was well supported by the surrounding villagers. He concluded by referring to the last sermon preached by his venerable father from Acts xiii. 26. During his father's ministry there were 221 members admitted to the church, and during that of his brother, the Rev. T. Toller, 404.

Interesting speeches were delivered by Mr. Pidduck, J.P. (of Hanley), Rev. J. Yeomans, Rev. C. Haddon, Mr. Thomas Waddington, sen., Mr. Thompson (of Northampton), Rev. J. B. Myers (Baptist), Mr. F. Smith, and Mr. Lyde Taylor (of Brighton, Melbourne), who said he had come, with his family, a distance of 17,000 miles to attend these meetings; and it gave him great pleasure to propose a vote of thanks to the Rev. C. H. Spurgeon for so kindly preaching the sermon on the preceding Wednesday. Votes of thanks were then awarded to the chairman, the committee, and the ladies who had provided the tea. The meeting concluded by singing verses from the well-known hymn, "Abide with me." The Rev. T. TOLLER pronounced the benediction.

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The autumnal session of the Baptist Union of Great Britain and Ireland will commence to-morrow at Plymouth. Several preliminary services and meetings are, however, being held, and two of them attracted large audiences to George-street Chapel and the Mechanics' Institute on Monday evening. During the day a considerable proportion of the 550 members and delegates expected arrived by the various trains, and were introduced to the residences of the friends who had offered them hospitality. The lecture-room of George-street Chapel is set apart as a reception-room. The ministers and delegates come from all parts of England, and from many parts of Wales and Scotland.

In the evening a preliminary service was held in the George-street Chapel, when the Rev. J. P. Chown, of Bloomsbury Chapel, London, formerly of Bradford, preached from Acts iv. 31, "And when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." The late revival reminded him, said the preacher, of the work in the Primitive Church alluded to in the text, the conditions and the means employed being very similar. The results might, he urged, be utilised for permanent labour in contributing to the advance of the Divine glory, such results being considered in the spirit of prayer that they might enkindle a more fervent determination on the part of all who knew the Lord to deepen instrumentality the work in the minds of men, and to extend its influences in the world around. Amongst the results produced by the movement, he named the generally-awakened interest in Evangelistic efforts, and thought it might subserve as a power hitherto unknown. Then there were a great number of persons whose attention had been excited, their consciences aroused, and their minds impressed, but who were still unconverted, and not brought into association and fellowship with the churches. These should be brought in. Many a man who could not preach to twenty people could speak to a Simeon who should be afterwards blessed to the conversions of thousands. The movement had also had great interest and power in relation to the public press, which had reported the proceedings with becoming accuracy and propriety thus disseminating the truth where otherwise it would never have reached. If these means were rightly used by the Church, he believed the press, the railway, the post, and the telegraph, would assuredly become her instruments for good till her praise should be declared, and the Saviour known the wide world over. There was also left an amount of devout expectancy in the minds of many Christians which should be seized upon. The blessing sought would not come with human excitement, grandeur, and ceremony, but in Divine demonstration, and with the power which caused a world of brightness and glory to leap out of chaos and gloom, and to flash back again the smile of the Divine Creator which rested upon it. In conclusion, he exhorted to more real and earnest work at all times, places, and circumstances. He alluded to the losses the denomination had lately sustained, and urged them as a reason for immediate special efforts to extend the Saviour's kingdom. The service was closed by prayer, offered by the Rev. Mr. Macdonald. The chapel was crowded throughout the service.

On the same evening a large gathering, under the auspices of the Baptist Total Abstinence Association, took place at the Mechanics' Institute, Plymouth. Mr. R. C. Serpell presided. About sixty children belonging to the Bands of Hope were seated on the platform, and during the evening sang several temperance airs. Amongst the speakers were the Revs. J. G. Rooke, M.A., of Frome; G. W. McCree, secretary of the United Kingdom Band of Hope Union; J. P. Chown, of London, and Mr. J. S. Wright, J.P., of Birmingham.

(*From our own Correspondent.*)

Last year the Union meetings were in the extreme North at Newcastle-on-Tyne; this year the gatherings are in the extreme West at Plymouth. The Union Committee, of course, cannot of itself choose where the meetings shall be held, but must be guided by invitations, and in these invitations there is no counsel taken or pre-arrangement among the churches, so that the locating of the autumnal session is in some sense a matter of haphazard; yet in most instances there has been a special fitness in the place chosen. Last year the churches in the North received the refreshing stimulus of the meetings; this year the Western Churches are favoured with the privilege, and we are sure that they will appreciate the great advantages which are certain to flow from having the union meetings among them. Plymouth is not only the one place in the district that could receive the large numbers who come together: it is, too, on other grounds, the most fitting spot for the Union meetings—for this, among other reasons, that it was from Plymouth that the Pilgrim Fathers sailed in search of that precious religious freedom which Nonconformists have always sought for and maintained. The name of Plymouth is sacredly and inseparably connected with the history of Nonconformity and religious liberty. Further, too, Plymouth is exactly the place for the Union gatherings because of the progress and high standing of the Baptist Church in the town; there are very few churches in the denomination in which there is more spiritual life, energy, and generosity. The noble influence of that holy and able man, the Rev. Samuel Nicholson, is still felt in Plymouth, and he has been followed in the ministry there by men of singular power and devotion in the work of Christ: it will suffice to mention the names of the Rev. T. C. Page and the Rev. John Aldis, the present pastor of George-street. And then, too, there is attraction in the sunny South. The present President of the Union said some few years ago that "They grew trees in the south, but in the north they grew men." Uttered to a northern audience, this assertion was no doubt very welcome, and *seemed* quite true. Without stopping now to criticise it, we can only say that "men" like to see "trees," and so they were heartily glad of an opportunity of leaving the cold, bare, utilitarian north for the genial clime and beauty of the south. Already we have seen a large number of these "men" come down to Plymouth to look at the "trees." It was quite cheering to see the trains full of ministers and delegates, mostly from among the grimy towns of the north, looking so bright and cheerful, through having at last caught sight of the blue heavens and green fields.

The journey down to Plymouth was extremely pleasant through the rich meadows of Somerset, and the varied scenery which diversified the whole distance through which we came. Coleridge's saying came to mind, "The land imagery of Devon is delightful." It was gratifying, too, on account of meeting at every station with old friends, whose warm greeting is one of the valuable elements in these gatherings. It was evident to us as we went along that the "tribes" would assemble in large numbers. Early as our start was we met with brethren from all parts of the country, some of whom, after preaching on Sunday, had travelled all night in order to be present at the beginning, and catch the key-note of the meetings. The arrangements made by the Plymouth friends we found to be most complete, and in every respect admirable—for one thing they had secured return tickets from some of the railway companies at single fares. This had never been done before. Now that so good and welcome a move has been made, we earnestly trust it will be continued. It is a great boon to many, and has brought numbers to Plymouth who, but for the reduced cost of travelling, could not have attended the Union meetings. And then the hospitality is, just what might be expected from the George-street folk, of the most hearty and generous kind. The outlook altogether, when we arrived on Monday, was such as to assure us that the meetings at Plymouth are likely to be quite equal to the best that have ever been held. On Monday evening Mr. Chown was announced to preach. Long before the time for commencing the service, the spacious chapel in George-street was filled to its utmost capacity. The hymns were announced by the Rev. G. W. Humphreys, of Wellington, and the Scriptures were read and prayer offered by Dr. Green, of Rawdon. There was a peculiar appropriateness in the first hymn,

> Kindred in Christ, for His dear sake
> A hearty welcome here receive;

which was sung by the large audience with deep fervour and marked effect. Mr. Chown announced as his text, Acts iv. The subject of his discourse was some lessons from the services of Messrs. Moody and Sankey, recently held in this country. The treatment, of course, was somewhat novel, for one looks for this kind of thing in a speech rather than in a sermon; yet the sermon was felt to be most fitting as the opening discourse of the Union gatherings. It was not only a stirring call to renewed effort for the conversion of all around—it was full too of suggestive hints and wise counsel as to both the spirit and method of operation. It was very gratifying to find Mr. Chown so full of vigour and power; though he appears to be thinner than formerly, he preached with extraordinary energy.

Tuesday morning was devoted to a missionary designation service in connection with the departure of Dr. W. Carey, and Messrs. H. J. Tucker, J. T. Comber, and Mr. Gammon for the mission field. The large chapel in George-street was crowded. Among those present we noticed Drs. Brooks, Green, Thomas, Underhill, the Revs. G. Gould, J. T. Brown, J. P. Chown, S. Green, W. Walters, David Jones, Evan Edwards (Torquay), F. Bosworth, M.A. (Exeter), W. Howieson, C. H. Spurgeon, E. G. George (Bristol), A. McLaren (Manchester), Charles Williams (Accrington), Sir Morton Peto, and Messrs. J. P. Bacon, R. Grace, J. W. Sully (Bridgewater), E. Culley (Newcastle), Jonathan Angus (Newcastle), James Benham (London), A. H. Baynes (London), &c. After singing and prayer, conducted by Revs. J. J. Brown, of Birmingham, and E. Spurrier, of Colchester, Dr. Prance, of Plymouth, took the chair and presided over the meeting. The chairman, in his opening address—which was one of great good judgment and taste—welcomed all the ministers and delegates to Plymouth, and commended to their notice some deeply interesting facts in the history of the church in George-street. So far back as 1648 there was a Baptist Church, of about 150 members, in the town, and, as Dr. Prance said, the certainty almost is that the members of the church took part in receiving and entertaining the Pilgrim Fathers during their stay in Plymouth. He called attention to Drake's Island, in the Sound, where the first pastor of the Baptist Church was imprisoned, and died. He then referred most appropriately to the honoured men who have been pastors of the church. It was an address which seemed to interest all who heard it, and awakened deep emotions of thankfulness and joy that the church at Plymouth has sustained so noble a testimony for such a lengthened period. Dr. Underhill then sketched most clearly the different spheres where these young men will have to labour. Dr. Carey goes to Delhi, Mr. Tucker to some part of Bengal, Mr. Gammon to Africa, and Mr. Comber to Turk's Island, Bahamas. The questions to the missionaries were put by the Rev. W. Sampson, of Folkestone, who formerly laboured very faithfully in India. The address of Dr. Brock to the missionaries was founded on Paul's labours and character as a missionary The Doctor never did a better thing. The address was full of feeling—broad, practical, and most effective in all respects. It was a joy to find that there is no diminution of those grand qualities which have given Dr. Brock so honourable a place in the Baptist denomination and the Church of Christ at large. Altogether, in the answers of the young missionaries and in every part of the service, there was a freshness, an interest, and spiritual power which can never be forgotten.

At three o'clock the Guildhall was crowded to listen to Mr. Spurgeon preach one of his most effective sermons. He chose as his text Genesis xix. 15. "The angels hastened Lot," and said, I. That we all, as Christians, need hastening. II. He pointed out what there is to hasten us, and III. He regarded the case of Lot being hastened, as representing the hastening of the sinner out of sin and danger. The vast assembly, of certainly not less than four thousand people, listened with rapt attention to the clear, earnest, powerful enforcement of Gospel truth.

Later on in the evening there was a public missionary meeting in the Guildhall; Mr. Peter Adams (in the absence of Mr. George Edmonstone, C.B., of Torquay, through illness) presiding. The attendance probably reached 2,000. Addresses were delivered by Dr. Underhill, of London; the Revs. Mr. Buckley, missionary from Orissa; H. R. Pigott, from Ceylon; J. Williams, from India; and J. Kingdon, from Jamaica. It appeared from the statements made that the work of the society has progressed considerably of late, its operations now extending over the largest field yet covered. Pecuniary demands have in consequence been heavier, but the society has hitherto, by the liberality of the churches, been able to meet them.

It is estimated that 68 per cent. of the membership of American Evangelical churches in the fruit of Sunday-school work.

The Rev. J. G. Tolley, after nearly six years' ministry at Parkstone, Poole, has accepted a cordial and unanimous invitation to the pastorate of the Congregational Church, Mansfield.

The Rev. J. B. Heard, M.A., has been unanimously invited to take the ministerial charge of the Church at Stockwell, lately under the pastorage of the Rev. Dr. Thomas.

The Rev. Brooke Herford has received a most cordial and urgent invitation to succeed Dr. Laird Collier as minister of the Church of the Messiah at Chicago, at a salary of 8,000 dollars. In a printed circular, addressed to the members of the Strangeways Congregation, Manchester, Mr. Herford has signified his intention of accepting the invitation, and his letter of resignation will be taken into consideration at a meeting of the congregation to be held on Sunday morning, Oct. 10.—*Inquirer.* [Mr. Herford's name has been long familiar in connection with the free and open Church movement.]

KENSINGTON.—It will be seen that the Rev. Dr. Raleigh will commence his public ministry in Allen-street Congregational Church as successor of the Rev. Dr. Stoughton on Sunday next, and will preach morning and evening.

PRAYER FOR MISSIONS.—In accordance with the practice of the last three years, Tuesday, November 30, or any of the succeeding seven days, will be observed as a day of intercession for missions by the Church of England, and the Archbishop of Canterbury has issued a letter to the heads of the Episcopal Church in the United States and colonies inviting their co-operation in the movement.

MR. MOODY'S NEW CHURCH. — The *Chicago Advance* says it is expected that Mr. Moody's church will be finished in December. It is 100 by 150 feet, and will have a seating capacity of between 3,000 and 4,000. The external appearance will be plain and massive, relieved by a circular tower. In the basement there will be a lecture-room with seating capacity for 1,000. The cost of lot and building will be upwards of 17,000*l.*

WORKSOP.—On Thursday afternoon, the memorial stone of a new Congregational Church at Worksop was laid by Mr. J. T. Pearson, the oldest member of the Congregational body in that town. The Rev. C. C. Tyte, of Sheffield, afterwards addressed the people at considerable length in explanation of the principles of Congregationalism. A public tea was afterwards held at the Corn Exchange Rooms, and during the afternoon a number of articles, left over from the recent bazaar, with many additions, were offered for sale by the ladies.

INQUIRY ROOMS. — The *Manchester Guardian* states that "at a public meeting held in Liverpool on Thursday night, in connection with the Moody and Sankey services, several speakers referred to what they regarded as the abuses of the inquiry-room. Young persons, they said, had found means of enrolling themselves among the workers—some of them gaining admission into the room on the pretence of being inquirers—and might have been seen talking unscriptural rubbish to persons old enough to be their grandfathers and grandmothers. More than this, many young men and young women used the inquiry-room for carrying on flirtations." The *Standard* has a longer paragraph to the same effect.

UTTOXETER.—The Rev. James M. Hodgson, M.A., B.D., delivered a farewell sermon to his congregation, at the Congregational Church, Uttoxeter, on the last Sunday in September. On the following Friday, October 1, a social tea meeting of the church and congregation was held, after which Mr. Hodgson was presented with a neatly-framed illuminated address, which referred in terms of affection to his work for the last nine years in the town, and expressed the desire of all that God would bless him in his new sphere of labour, as a professor in the Lancashire Independent College. Several of the friends present gave expression to their feelings of sorrow on account of his removal, and to the high esteem in which he was held by all.

IPSWICH.—In consequence of the large increase of the congregation of Burlington Chapel which has followed the acceptance of the pastorate by the Rev. T. M. Morris, it has been deemed advisable to build a new chapel to accommodate a thousand persons, and to convert the old one in Burlington-road into a Sunday-school and lecture-room, turning the old schoolrooms into class-rooms. The friends have thus secured a large school and lecture-hall capable of accommodating 400 adults and 600 children, one smaller room which will accommodate 100 persons, eight class-rooms large and lofty. The new school was opened a few days ago. The new chapel will cost about 5,000*l.*, towards which a little over 2,000*l.* has been promised, including the promise of 100*l.* to every 1,000*l.* by Mr. W. Fraser, and 300*l* by Mr. W. Bayley.

KINGSTON CONGREGATIONAL CHURCH having been thoroughly renovated and greatly improved from designs by Messrs. Earl, Wills, and Havell, was reopened for public worship on Sunday, Sept. 26, when appropriate sermons were preached by the Rev. John Pate, minister of the church. On the Tuesday following a public meeting was held, presided over by W. Marten Smith, Esq., treasurer of the Surrey Congregational Union. Suitable addresses were delivered by the Revs. W. H. S. Aubrey, G. S. Ingram, E. Price, W. Jones, J. Shaw, T. S. Jones, and J. Sugden. The collections and subscriptions amounted to 310*l.*, which will probably cover the expenses of renovation. The debt remaining upon the large organ recently erected in the church has also been extinguished by a liberal donation from the late J. K. Field, sent just before his death.

THE THEATRE SERVICES FOR THE PEOPLE.—At the St. James's Hall on Sunday the Association for Promoting Special Religious Services, of which the Earl of Shaftesbury is chairman, opened their seventeenth winter season. At 3 30 p.m. the Rev. J. P. Chown preached, and at 7 p.m. the Rev. J. W. Bardsley, M.A. Attracted, to some extent, by the *quasi* connection of Wainwright with the Pavilion Theatre, Whitechapel-road, an immense crowd was waiting in front of the building an hour-and-a-half before 7 p.m., the hour for opening the services. When the doors were opened the theatre was quickly filled in every part. Religious services were also held in the South London Music Hall, where Mr. J. Groggan preached; Royal Amphitheatre, Holborn; Alexandra Theatre, Camden Town; Town Hall, Shoreditch (where there was a large afternoon congregation); the Philharmonic Theatre, Islington; and the Britannia Theatre, Hoxton. At St. James's Hall, and many of the other places named, Messrs. Moody and Sankey's hymns were sung.

SMALL CHURCHES AND THEIR PASTORS.—The following may be looked upon as one way out of the difficulty of inability to support a pastor. The Baptist church in the village of Brimpton, Berkshire, is so situated that it is never likely to be a strong church, nor can it be grouped with others because of distance. It has existed about thirty years, supplied at times by local preachers and at times has had a pastor of its own. It has recently chosen as its pastor Mr. B. Josey, of Newbury, a mechanic, who, like Paul, will work for his living and fulfil the duties of pastor for such remuneration as the people are able to give. Mr. Josey has been an efficient local preacher during fourteen years, has had considerable experience in church affairs, and is a good workman at his trade. On Tuesday, the 14th, recognition services were held, when addresses were delivered by the Rev. F. Robertson, of Newbury, and the Rev. W. M. Robinson, of Thatcham. A testimonial of 5*l.* was presented to Mr. Josey by the friends for his former labours. The services were of a pleasing character, and well attended.—*Freeman.*

MISSIONARY CONVERTS IN JAPAN. — The *New York Herald* of the 22nd ult. publishes the following from a correspondent in Japan:—"I observe that a statement has been published in various American newspapers, intended to show the relative successes in Japan of missionaries from various countries. The Greek Church (Russian) is credited with one missionary and 3,000 converts; the Roman Catholic (French and Italian) with forty missionaries and 20,000 converts; the Protestant (American and English) with seventy missionaries and 200,000 converts. These figures are correct with the exception of the last, which is enormously—and, of course, accidentally—exaggerated. The number should be 200, and not 200,000. It is not extraordinary that an error of this sort should be made, for the natural supposition would be that the greatest body of converts must follow the most numerous band of missionaries. The result, however, has proved exactly the reverse. The seventy Protestants have less than three converts apiece to show for their work. The forty Catholics have 500 followers each; but the faith of many of these is traditional, dating from the early teaching of the explorers of the sixteenth and seventeenth centuries, and cannot be attributed to the direct influence of the priests now in Japan. The most remarkable success is that of the Russian Père Nicolai, who has already gathered upwards of 3,000 into his flock, and whose individual exertions has thus produced an effect that had attracted the serious attention of the Government, especially as his operations are well known to have the direct support of the Russian Legation, and are believed, as I have indicated above, to partake of a political character. Upon this particular subject much more remains to be said hereafter."

SALISBURY—NEW CONGREGATIONAL CHURCH.—The Congregationalists of Salisbury are about to erect a new chapel in lieu of the present building, which is not worthy of the place and the times. The appearance which the new structure will present will be decidedly striking and handsome. The style will be Gothic of the Early Decorated period, and the front will show a pointed nave, with an aisle to the left and a tower to the right, which will be connected with the nave by a short corridor. The tower will be square with pinnacles supporting a broach spire, which will rise to the height of 135 feet. The façade of the nave between the two entrances will be pointed, and in the centre there will be a very elegant five-light window, with geometrical tracery. The nave and aisles will seat 550 persons on the ground floor. In addition, there will be a choir capable of accommodating about fifty persons, with an organ chamber on the left, and a vestry and an additional entrance on the right of the same. An admirable site has been secured opposite the Infirmary. The architects are the well-known firm of Messrs. Tarring and Son, of London. The site and the proposed new building are extremely well suited. The contributions of the Salisbury Congregationalists towards the building fund already amount to upwards of 3,000*l.*, but of course a much larger amout will be required to complete the edifice. It is not intended, we understand, to commence building until a large portion of the money due by weekly payments has been paid to the treasurer of the building fund, Mr. Charles Williams, St. Ann-street, by whom, we are informed, further subscriptions towards the fund will be gladly received, as also by the Wilts and Dorset Bank, Salisbury, or by the Rev. W. Clarkson, the pastor of the church.

APPRENTICESHIP SOCIETY.—The biennial meeting of the Society for Assisting to Apprentice the Children of Dissenting Ministers was held at the Memorial Hall, Farringdon-street, on Tuesday, September 28, the Rev. R. Ashton in the chair. The report of the proceedings of the society during the previous two years was read, which showed that the receipts had amounted to 790*l.* 1s., and the expenditure to 761*l.* 2s. 8d. Thirty-two candidates had been elected to its benefit, and the sum of 518*l.* voted towards their premiums or apprenticeship expenses. Reference was made to the serious loss sustained through the death of Mr. W. W. Kilpin, the country secretary, and of some of the society's oldest friends, and the resolutions adopted on each occasion were read. William Gage Spicer, Esq., was appointed treasurer, in the room of the late Mr. Alderman Challis. Very sincere regret was expressed at the resignation of the hon. secretary, the Rev. I. Vale Mummery, who had held that office for twenty-three years, had discharged its duties with singular conscientiousness and devotedness, and to whose disinterested labours the present satisfactory condition of the society is mainly due. The following recommendations of the committee were unanimously adopted:—"(1.) That, as the society is now so well known and established, a country secretary is no longer needed. (2.) That a new officer be created, to be designated president. (3.) That in order to secure the continued co-operation of the Rev. Mr. Mummery, and that his name should not disappear from the list of officers, he be appointed president of the society. (4.) That the Rev. J. Marchant, who has so efficiently discharged the duties of assistant secretary for seven years, be appointed the secretary, and the entire business of the Society be entrusted to him." At the election which followed eight out of eighteen candidates, who names appeared in our last number, were elected to the benefit of the society.

THE LINCOLN TOWER.—The Rev. Newman Hall, accompanied by the Rev. Arthur Hall and about twenty other persons, including three ladies, on Tuesday afternoon, Sept. 29, ascended to the summit of the Lincoln Tower of Christ Church, the new edifice now building in the Westminster-bridge-road to replace Surrey Chapel, in order to perform the ceremony of laying the topmost stone. When the visitors had ranged themselves in a group round the spire, and the apertures into which the iron supports of the topstone fit had been filled with cement, the architect, Mr. J. H. Paull, handed a silver trowel to Mr. Hall, which had been specially provided for the occasion, with which the reverend gentleman spread the cement in true mason-like fashion, and when the crowning stone, which is in the form of a cross, had been carefully lowered into its place, the reverend gentleman said:—"In the name of the Father, the Son, and the Holy Ghost, this topstone is now laid of the Lincoln Tower, erected by equal contributions from citizens of Great Britain and America, for the glory of God and of peace and goodwill amongst men, as a memorial of the abolition of slavery and of President Lincoln, and as a token of international brotherhood. Not unto us, O Lord, not unto us, but unto Thy name be all the glory. Accept the work of our hands, bless this tower for thy glory and the promotion of freedom, peace, and international brotherhood." The Rev. Arthur Hall then offered up a brief prayer, and "Praise God, from whom all blessings flow," having been sung, the proceedings were practically at an end. The tower, which is 220 feet high, has been built at a cost of about 7,000*l.*, raised by equal contributions from England and America, in commemoration of President Lincoln and the abolition of slavery. The total cost of the new place of worship, which will seat about 2,000 persons, and is now externally almost complete, together with the schoolroom and lecture-hall attached, and the tower, is estimated at 45,000*l.*

THE AGRICULTURAL HALL SERVICES. — The seventh anniversary of the opening of the Agricultural Hall, Islington, for religious services was held on Sunday. Notwithstanding a continued downpour of rain a congregation of about 2,000 assembled in the afternoon. The Rev. Dr. Thain Davidson conducted the preliminary part of the service, and was followed by the Rev. R. C. Billing, B.A., vicar of Holy Trinity, Islington, as the nearest clergyman of the Established Church, who gave a brief and eloquent address. In making his annual statement about the work at the Agricultural Hall, Dr. Davidson stated that these services had now been carried on for seven years on Sunday afternoons, and during the past twelve months in the evenings also, at eight o'clock. He had regretted to see it stated that there had been a falling off in the attendance at the services in the theatres under the care of Lord Shaftesbury's committee, but there had been no symptom of diminished interest at the Agricultural Hall, for the congregations were larger now than they had ever been. He had enjoyed the cordial assistance of clergymen of the Church of England and of the leading Protestant denominations in nearly equal proportions, so that the services were thoroughly unsectarian. The Bishop of London, in granting permission to his clergy to take part in them, had truly described these meetings as "open-air ser-

vices under cover," and those present could testify that no political or church questions were ever mooted here, and nothing heard but those great religious truths on which they were all agreed. With the exception of nine Sundays in which the services had been merged in the great meetings of Messrs. Moody and Sankey, they had been continued throughout the year without intermission, and he knew of not a few instances in which working men and their families, hitherto unaccustomed to attend Divine worship, had through the Sunday services at the Agricultural Hall been led to connect themselves with some Christian congregation. In the evening there was a service of sacred song, when the Rev. R. C. Billing again gave an address.

GLASGOW.—The Rev. Henry Batchelor, who has been some sixteen years the pastor of Elgin-place Congregational Church, Glasgow, having accepted a call to Blackheath, was on Sept. 27 invited to meet the members of his congregation and other friends at Macrae's Hotel. A large company was assembled, under the presidency of Mr. George Smith, shipowner, who, after stating the circumstances under which they assembled, read an address to their pastor expressive of their regret at his leaving Glasgow, and of affectionate wishes for his personal well-being and future usefulness. The following is an extract:—

Whether in the Home Mission, the weekly church meeting, the Sabbath-class, the Young Men's Literary Institution, or in the pulpit, we have always found you a willing worker in your Master's vineyard, anxious to win souls to Christ—setting before your hearers a high example of Christian character to follow. We have found you in season and out of season desirous to promote the welfare not merely of the church over which you had been placed, but also of the entire community. Your efforts were never circumscribed by any denominational feeling; but at all times you have shown yourself willing to do good as you had opportunity. The tax thus put upon the energies of one settled in such a large city, and occupying your prominent position, could not fail to press heavily; and it has been to us a matter of the deepest sorrow to know that you have felt the strain more than your physical health could bear, and had in consequence been obliged to leave us.

The Chairman then proceeded to say that, as a more substantial indication of their feelings towards Mr. Batchelor, he had to present him with a service of silver plate. The salver bore the inscription:—"Presented to the Rev. Henry Batchelor, along with a silver tea-service and purse of sovereigns, on the occasion of his removal to London, by a number of friends connected with Elgin-place Church, Glasgow, in testimony of their high esteem, and in indication of the rare ability and faithfulness with which he has discharged the duties of pastor for upwards of sixteen years." He (the chairman) had further to present Mr. Batchelor with a handsome brooch and armlet for Mrs. Batchelor. (Cheers.) Mr. Batchelor warmly acknowledged the kindness and affection of his friends, and dwelt upon their great liberality to him during his pastorate, their Christian unity as a church, and the devotion of the office-bearers and religious workers with whom he had been associated. He trusted they would meet with a minister to succeed him who would carry on the work to greater triumphs. Addresses were afterwards delivered by the Revs. Dr. Logan, Aikman, David Russell, and several members of Mr. Batchelor's congregation.

BOROUGH-ROAD CHAPEL, SOUTHWARK.—This place of worship, having been altered and improved at a cost of 660*l.*, was reopened on Sunday week, when the Rev. G. W. McCree, the pastor, preached morning and evening to large congregations. There was a public meeting on Tuesday, the pastor in the chair. After a few congratulatory words from the chairman, the Rev. J. Fletcher, of Commercial-road Chapel, expressed his pleasure at being present, and adverted to the fact that Mr. McCree was one of the four ministers of their denomination in London who were total abstainers. The Rev. Dawson Burns referred to the alterations which had taken place in the chapel, once looked upon as the cathedral of the General Baptists. What had been done added greatly to their comfort and convenience, and he hoped the cause of the Gospel would be thereby forwarded. Speaking of the drinking customs of society, he lamented the fact that in Southwark, the smallest of the boroughs, there were to be found 430 public-houses, and 167 beerhouses, which was at the rate of one house to every 300 persons. He was convinced that the places of worship were not half that number, and that the duty of the church was to labour for the promotion of total abstinence. (Applause.) Mr. Andrew Dunn said that though their expenditure had been great, they trusted entirely to voluntaryism, the only Scriptural mode of supporting religious institutions. He had just received from the officials of the parish of St. Saviour's a notice calling upon him for the payment of a church-rate to the amount of 6*l.* 6*s.* ("Oh, oh," and laughter.) What right had the Church to call upon him to pay their rates? He did not believe in their teaching, and yet was expected apparently to pay for it. It was a great injustice that a system should exist, by which everybody who paid a certain rental or held a house of business, should have to contribute for the purposes of the Church of England. It did not matter whether the man was an infidel, a Jew, a Greek, or anything else, the Church, under the present state of things, made him pay the church-rate, although most of his hearers must be under the impression that this unjust impost had been abolished. (Applause.) He believed it was their duty to resist such demands, and that they should resist what he considered to be unfair and unscriptural demands. (Cheers.) The Rev. Wm. Cuff, in the course of some remarks, express his conviction that the masses of the people would not be reached by such efforts as had been put forth by men like Messrs. Moody and Sankey, praiseworthy as those efforts were. What was needed was a continuous succession of effort for the good of the labouring and lower classes, and for such work the Rev. G. M. Murphy, whom he saw there, and the Rev. G. W. McCree, their pastor, were specially fitted. The latter had shown what could be done by his zealous labours for a quarter of a century in St. Giles's, and now he (Mr. C.) hoped the south of London would feel the benefit of his presence. (Cheers.) He believed, however, that the people would be got into the churches and chapels as soon as the ministry was educated and elevated to a higher standard, and when the preacher and worker, the evangelist and teacher were combined. (Applause.) The Chairman having referred to his own experience relative to church-rates, an address was delivered by Mr. Silas Tucker, chairman of the Committee of the United Kingdom Band of Hope Union; and Mr. Hawkins made a financial statement, from which it appeared that about 300*l.* had been raised or promised towards the cost of their alterations, including 20*l.* from Mr. Morley, M.P., ten guineas from Mr. Dunn, and 12*l.* from the collections on Sunday. The proceedings, which had been interspersed by some excellent singing and instrumental music, closed with the doxology and benediction. The Rev. G. W. McCree, on Wednesday evening, gave an account of the incidents connected with his recent visit to Scotland to a large and appreciative congregation of hearers.

BAVARIAN AFFAIRS.

(*From our own Correspondent.*)

The opening of the Bavarian Parliament on Tuesday, Sept. 28, is an event which may bring with it consequences most critical for Germany. The Liberal papers enter spiritedly upon the question, but do not at all conceal from their minds the gravity of the position. They believe, however, that the Ultramontanes will not be able to do anything reactionary, much less to bring Bavaria into collision with the Empire. They are also fully aware that they must be prepared for all kinds of surprises. It is not forgotten how Herr Freytag brought in on June 26, 1874, a motion for a vote of want of confidence in the Minister Von Lutz. But while the Ultramontanes will not be able to do much, they will succeed in arresting legislation and bringing things to a standstill. This will have only one effect, that of extending imperial legislation more and more to Bavaria. The Prussian Ultramontanes are preparing to watch the struggle with the liveliest interest, indeed it is said that some of these leaders think of going off for a time to Munich in order to be spectators of the proceedings. And no wonder—for Bavaria is the last stronghold of the party, and if the card now being played does not win there, their cause is lost. It may be well, before going any further, to cast a glance upon the House of Representatives itself. We have here these two parties, the Ultramontanes with seventy-nine, and the Liberals with seventy-seven members. There are no transition or moderate party, no half-hearted candidates were accepted, for the Vatican was determined to have only men that could be relied on in the struggle against the present Ministry, Prussia, and the Empire; for such is unquestionably what is intended. Still there are degrees of determination even in the Ultramontane camp: there are those who would drive their heads through the wall, heedless of all consequences, while others feel that a thick skull and browbeating words are not the best armour, and therefore urge skill and tact. Some would rather not take part in the attack upon the Lutz-Pfretzschner Ministry, but what then about their promise already given, and the scourging which they would receive from the Ultramontane press if unfaithful? The attacks made upon the Minister of Justice, Dr. Fäustle, have not accomplished much. Part of the tactics is, however, still to attack separate members of the Government—in that way, if in no other, to break up the Ministry. But the members of the present Government have resolved that they will stand or fall together. Many of the Popish party are said to fear that the spring-tide is already past, and do not cherish by any means such hopes of the session as their confederates in Prussia do. The determination of the Government to stand or fall together has not passed unnoticed. A clerical paper sneers at this intelligence in the following strain:—

We should be glad if this were really true. It is well known that the present Ministry has often made the same profession without acting accordingly, as was probably the case in a change in the War Office. If lately a declaration of the same kind has again been made, that is simply because "the grapes are sour." Since the middle of August, attempts have been made in high quarters to direct the attacks of the national party against one minister. It is no good mincing the matter. To speak plainly, Herr Von Pfeufer was offered as a victim to be thrown overboard as a Jonah, in order that the rest might be permitted in comfort and quiet to sit at the helm of affairs. These attempts from high quarters have not succeeded, and we should now be glad if the Government were really resolved to stand or fall together.

Pretty plain and decided that! One thing is certain, that the Ultramontanes have been successful up to the present. The first sitting was held on the 29th, when the elections took place. It was found that the Ultramontanes had in their pockets printed voting tickets, a course by no means allowable, yet characteristic of the party. In the voting the two candidates, of course, did not take any part, so that the numbers were thus reduced to 154. In every case the majority of two pressed their man through, so that Freiherr von Ow was chosen President against Freiherr Stauffenberg and Dr. Kurz Vice-President against Dr. Schlör. Jörg was chosen First Secretary against Advocate Louis, and Freiherr von Soden Second Secretary against Dürrschmidt. The direction of the House is at any rate for four weeks in the hands of the Ultramontanes. Two remarks may, however, here be made. The first is, that the laudable and very proper practice of having in the management of the House all parties as much as possible represented has in this case been departed from, and the Liberal party thus far excluded from these offices. Except in one case, the votes were simply 78 and 76. All questions brought before the House will thus be looked at simply from a party point of view, and the divisions will be simply a declaration of the relative strength of the two sides. The other remark is, that there is after all something compensatory in the result of these elections to offices, for the Liberals have gained back Stauffenburg, who is the keenest, readiest, and best debater on the Liberal side of the House, and Ow is a valuable President, who seldom engages in discussion, and is respected not only by his own party but by the Liberals. He has the character of being strict, and will, no doubt, be as impartial as any Ultramontane could be, but Jung, the leader of the party, is at his side, which may influence him to some extent. Dr. Kurz, the vice-president, is a ready debater, and is one of the most decided members of the Ultramontane party.

It was supposed that these elections would turn out as they have, but then this is an official declaration, so to speak, of clerical majority or Liberal minority. It is not too much to say that a constitutional crisis may arrive out of the position of affairs. The Liberals were willing in some matters to have a compromise, but their opponents would not hear of any such thing, so undisguised war may be looked upon as proclaimed. Two other parties are joining in the fray. In a large meeting in Upper Bavaria it was resolved to petition against the extension of the Prussian cloister law being extended to Bavaria, and that because the monastery and nunnery system had since the very introduction of Christianity been closely connected with the interests of King and people. The bishops are also it appears going to take action and petition the King directly. Haneberg, Bishop of Speiers, who is also engaged with school affairs, is said to have drawn up the petition, which is reported to pray that the monasteries and nunneries may not be interfered with, that the licence of the press (Liberal) may be checked, and that the pretensions of the Old Catholics may not be countenanced. With regard to the latter point it is only necessary to say that while there is no German country where the Old Catholics are stronger and have been more encouraged than in Baden, yet their head-quarters are in Prussia and Bavaria, at Bonn and Munich, where Reinkens and Döllinger also respectively live. Bavaria has done, but little to help Old Catholicism although so many adherents of this Church are there.

This action of the Vatican bishops is enough to correct an abominably false statement so often made in England that the Old Catholics differ from the Vaticanists is only the doctrine of the immaculate conception and the infallibility of the Pope. Anyone who will take the trouble of looking into the matter will find the Council of Trent is not acknowledged by the Old Catholics, nor are such doctrines as Purgatory and indulgences. In fact, there is scarcely a single one of the doctrines rejected by Protestants that is fully held by the Old Catholic Church. But to return; the situation is at least one not to be trifled with, and it is not to be wondered at that some Bavarians are annoyed at the remarks of a Vienna paper which treated the prospect with what all must pronounce to be unseeming frivolity. It calls the struggle one about beer, and beer only, and says: "Beer is the Alpha and Omega, the beginning and the end, of Bavarian existence; it plays in the social, ecclesiastical, and political life of the land a still greater part than does roast beef in the existence of the Englishman. However injurious the immoderate worship of St. Gambrinus, the German Beer-god, may be, or however much it may call forth ridicule, one thing is certain, that in Bavaria, where even the infants are fed with beer, this has become an indispensable requisite of life, and its becoming dearer may drive this otherwise phlegmatic and short-legged race to maddened fury and violent impetuosities." It is asked whether this Vienna language is fitting to be used of a whole people with which Vienna is related in race and various ties, and the leading Bavarian journal, speaking of the Vienna people, adds: "There is one fact that has

often been observed, that when these foreigners, who cross themselves so Pharisaically, and talk about the beer-drinking of the Bavarians, come to Munich, it is almost impossible to get them away from the Hofbräuhaus." This is a court where beer is sold, and where high and low may be seen washing the glass in water and taking it to the tap for a supply, for it is said that the best beer in the world is to be got there. It is, of course, yet to be seen whether the Ultramontanes will be valiant as their threatenings or whether it will turn out as in the old picture, where a single he-goat is found turning to fight ninety-nine tailors. I think your version of the story in England is that twenty-four were found flying from a snail which put out its horns on seeing them come to attack it. The Liberals will ask, "What can the Ultramontanes do in the way of legislation?" Liberal measures would be suicidal and reactionary. Vatican attempts, such as those commenced by the party in France and Spain, would not be tolerated in Austria, much less in a German State. Some Liberals would not object to an Ultramontane Ministry holding office. They would like to see what they would do, and predict that they would make themselves so ridiculous and turn out so impracticable and impotent that they would be condemned for the whole of the future. But it is foolish to speak in this way, for a reaction might at any time set in in Germany, such as that after the first French war, when the Jesuits were restored, and that through fear of social democracy, which is assuming large dimensions on the Continent.

"THE PHENOMENA OF SPIRITUALISM."

We are requested to insert the subjoined letter in reference to the paper on the above subject which appeared in our number of Sept. 15:—

To the Editor of the *Eastern Daily Press.*

Sir,—A recent article on "The Phenomena of Spiritualism," that has appeared in the *Nonconformist*, and which your London correspondent has attributed to me, has, I see, called forth some letters in your paper. It is true the article is mine, but it is not true that I am a Spiritualist, as your correspondent infers. The term Spiritualism, in its common acceptation, implies two things—a group of phenomena and a supernatural hypothesis. With regard to the phenomena some things have, I believe, an objective reality, and are as well established as any extraordinary occurrences can be;—I allude to what may be embraced under the general head of *intelligent action at a distance* without the intervention of gross matter. This supposition was given as a modification of the theory of "psychic force," and I am inclined to think it is a key to a part of the phenomena. The other part of the phenomena is not so well established; it is, I think, highly probable that unconscious deception or delusion largely come in here: I refer to the so-called materialisation, levitation, the handling of fire, and on other grounds the whole class of trance mediums. With regard to the hypothesis, I do not think I can be justly charged with having advocated any theory. The nearest approach to an explanation that I have given, and this with much diffidence, is to be found in the following words:—

> The existence of an insensible radiant force associated with conscious life seems highly probable, and does no violence to our present knowledge. It is only necessary to assume that some people possess, either occasionally or habitually, *a sixth sense* by which their organisation is able to apprehend the existence of this nervous effluence.

This supposition was given as a modification of the theory of "pyschic force," and I am inclined to think it is a key to a part of the phenomena. I hesitate, however, to apply it as a cause of all those mysterious objective manifestations that are well established. For when I ask myself how this insensible radiant force, which resembles very much the *simulacra* of Lucretius, can give rise to action at a distance, I find I cannot reply, nor is any explanation at all thinkable. To me, therefore, the simple physical manifestations of Spiritualism are the most inexplicable, but they are not on that account incredible nor necessarily supernatural. In the external and in the internal world we are constantly brought to the boundary of the known, as when we ask ourselves how perception becomes consciousness, or even how gravitation pulls a stone to the earth. I admit that the manifestations to which I allude seem to have higher significance than any ultimate scientific ideas, for they are I think evidence of immaterial action, and confirm our belief that human life is the theatre of two real existences, the seen and the unseen, and of these science and religion alike tell us "the things which are seen are temporal, but the things which are not seen are eternal."

Although the simpler phenomena of Spiritualism thus present facts probably of extreme interest, and certainly of very difficult explanation, the more astounding phenomena are not, I think, so difficult to understand. I have good experimental grounds for believing that in most of these cases people thought they saw what in all probability never did occur. The publishers of the *Nonconformist* intend to reprint my essay as a supplement to their next number, and I hope in the reprint to state the grounds of this belief.

With the previous letter that appeared in your paper from my brother, the Rev. G. S. Barrett, I entirely agree. Surely your correspondent the Spiritualist, in replying to that letter, does not imagine I speak in any favour of Spiritualism as a religion. Here are my words:—

> Others Spiritualism unfits for their daily work in this world, by fostering within them a morbid and unhealthy curiosity to pry into the secrets beyond the grave. Some, indeed, make of Spiritualism a new religion "in their strong delusion, believing a lie," for the lying and contradictory messages given through the mediums are admitted by Spiritualists . . . . and when to such Spiritualism becomes a religion, it leads them further and further away from Him in whom are hid all the treasures of wisdom and knowledge."

I have already indicated how certain phenomena of that which, for want of another word, we are compelled to call Spiritualism, are, I think, of high spiritual value in this age of rationalism, and have, as I can testify, brought men to recognise the existence of the unseen universe, and with the recognition has followed a quickening of their unseen life, and an unspeakable gratitude and joy has been theirs. Further, that Christian ministers might guide into right channels the lessons to be learnt from some of the phenomena of Spiritualism. I also believe, and it is to be hoped, that when the mixed facts of Spiritualism are disentangled, it will be done. But what, to plain men, seems so sad and ludicrous, is that certain people, otherwise sane and sensible, should tell us that in distress of mind we may derive most peace from the raps of an uneasy chair, or in anguish of heart we can find consolation by flying to the legs of a tilting table.

Your obediently,

Dublin, Oct. 2, 1875. W. F. Barrett.

THE EDUCATION ACT.

HOW THE ACT IS BEING WORKED BY THE DEPARTMENT.

In a circular just issued the National Education League says:—

Besides the direct encouragement given by the Education Act to denominationalism, the attention of the public has from time to time been called to circumstances evincing on the part of the Education Department a determination to administer the Act in such a manner as to foster and strengthen denominational schools and to retard the establishment of board schools. Since the accession of the present Government to power the complaints under this head have greatly multiplied, and there can be no doubt that the Education Acts are being administered with great unfairness and partiality, and in defiance of the principle of local self-government introduced by the Act of 1870, and, in many instances, in opposition to the wishes of the majority of the ratepayers in the school districts. So numerous are the complaints which now reach this office of undue interference with the work of school boards, that we classify them into several distinct categories. They relate—1. To the refusal of the department to approve fees prescribed by the school boards.—The department refuse to allow fees of a different amount from those charged by the managers of voluntary schools in the districts, and these irresponsible persons thus virtually prescribe rules as to the payment of fees which ought to be fixed by the representatives of the ratepayers. 2. The selection of sites.—Our correspondents charge the department with ignoring the convenience of parents and children, in deference to some imaginary rights of voluntary schools to monopolise certain areas. The wants and convenience of localities are made secondary to the interests of Church schools. 3. The supply of school accommodation by school boards.—It is probably in reference to this important duty of school boards that the most serious injustice is inflicted. The amount of school accomodation requisite is fixed by the department, after consultation with the school inspector of the district, who, in his turn, confers with the clergymen and managers of the denominational schools. The views of the inhabitants and of the school boards are often altogether ignored. Many cases have come to the knowledge of the committee in which the amount and character of school accomodation required has been made a test question at elections, and, notwithstanding that the ratepayers have decided in favour of additional provision by the board, the department had refused them permission to proceed with their work. In a large and important school district where a board was elected to supply accommodation for several thousand children the department withholds its sanction for the provision of schools in order to enable the Church party to supply the deficiency, although, up to the time of their defeat at the school board election, they had taken no steps for the purpose. In another case, now under discussion, the department are straining their legal powers to compel a school board to accept a transfer of a voluntary school on terms imposed by the managers and repugnant to the board. It is apparent that the Education Act is being used to promote the interests of a sect instead of being carried out for the benefit of the nation. The Education Department is beset by clerical "wire-pullers." A Church dignitary recently made public boast of the influence of the Church party at the centre of educational administration, and it is becoming constantly more evident that there is foundation for their exultation, and that the combined influence of clergymen, voluntary managers, and school inspectors, and the officials of the Education Department, is used to prevent the majorities upon school boards from carrying into effect the wishes of their constituents. Under these circumstances, the committee have been pressed to consider the necessity of taking measures to call the attention of the country to the subject, with the ultimate view of bringing under the notice of Parliament the manner in which the Education Department is exercising its powers. Before determining upon the course which they will take the committee desire to strengthen their case by collecting all accessible evidence upon the subject.

The league request their supporters and correspondents to assist them in the matter.

Religious Education.—The Education Department has issued a series of questions with reference to religious observances and religious instruction in public elementary schools, the answers to which the managers are requested to fill up "with as little delay as possible." The following are the questions—1. What time (or times) is set apart during each meeting in this school for instruction in religious subjects or for religious observances? 2. If at the beginning of the meeting, are the registers closed before or after such instruction or observance? 3. What is the character of the religious instruction or observance? 4. By whom is the instruction given or the observance conducted? 5. What number of children have been withdrawn during the past year from such instruction or observance? 6. How were these children employed during the time set apart for such instruction or observance?

FOREIGN MISCELLANY.

Captain Boyton is at Basle, whence he will swim down the Rhine to Cologne, making a short halt at Strasburg.

The Ameer of Afghanistan is sending troops to coerce his feudatory, the Mir of Maimund, who has lately been refractory.

The burial of Guibord in the Roman Catholic cemetery at Montreal is to take place next Friday or Saturday under military protection.

It is stated that altogether 174 persons are now ascertained to have perished in the inundations caused by the late storm at Indianola, in Texas.

At sea, near Foochow, the captain and mate of a German schooner have been murdered by Chinese. What has become of the vessel is not known. The German gunboat Cyclop has been sent to Foochow from Amoy.

A despatch from Archangel states that, owing to a heavy gale which raged on Sunday around that coast, six ships, with cargoes of deal boards for England, have been driven on the bar and wrecked. The names of the ships are not mentioned.

In the September report of the Agricultural Bureau of the United States, it is announced that the aggregate yield of corn is likely to exceed that of any previous year, notwithstanding the losses by floods. These losses are less than usually occur through drought and insects.

It is reported that General Joseph E. Johnston, the distinguished Confederate Commander, has accepted the position of Commander-in-Chief of the Egyptian army; that he will receive a bonus of one hundred thousand dollars, and an annual salary of twenty-five thousand dollars, and that he now accepts the post, after having repeatedly refused it.

Spanish Cruisers in British Waters.—A formal complaint of the aggressive action of Spanish guardacostas in British waters off Gibraltar has been placed in the hands of the Government by the senior naval officer in command at Gibraltar.

A Terrible Railway Accident, which seems to have been purposely brought about, is telegraphed by the American correspondent of the *Times*. On Tuesday night obstructions were placed on the line of the Richmond, Drummond, and Athabasca Railway, Canada, near Sorrel station. A passenger train was thrown from the track, and ten persons were killed and thirteen badly injured.

Death of a Brigand Leader in Sicily.—The death of Capraro, the life and soul of Sicilian brigandage, is a fatal blow to outlawry in the island. Twenty-five thousand lire was the price put on his head. He was surprised at night by Lieutenant Belletti, with fourteen of the royal troops. Capraro's band, the exact number of which is unknown, at first retreated, but the ground being difficult Capraro wheeled round, and while heading his men was shot by Lieutenant Belletti. Besides personal courage, Capraro's organising power was such that he could concentrate other bands from remote districts on a given point with incredible rapidity.

The Fijians.—It appears from recent reports that nearly, if not quite one-half, of the Fijians have perished from disease alone. According to one statement there are not now more than one-third of the inhabitants that there were when he first settled in the islands, twenty-five years ago. That uncivilised natives should disappear before Europeans seems inevitable, but rarely have they been swept off at such a rate as in the present case. It is scarcely creditable to us that such a number of helpless people should have fallen victims to a plague introduced by the carelessness of English officials without any organised effort being made on their behalf. If, as is to be feared, famine follows pestilence, the Fijians will soon become extinct.

Overloading Ships in India.—According to the *Times of India*, there is some need of a "Mr. Plimsoll" to take up the cause of passengers and crews of the *puttimars* or native vessels of India, which are said oftentimes to put to sea with their cargoes of cotton or hay piled half-mast high, and as many passengers as can be placed on the top of the cargo. "There is," says the journal abovementioned, "no record kept of those who go and come in them, and when they go to the bottom, as they often do, no inquiry is made, and no one is called to account. How many natives thus perish at sea and leave no trace we have not the means of ascertaining; but those who are in a position to judge affirm that they number thousands annually."

The Bavarian Chambers.—The majority of two which the Bavarian Ultramontanes obtained at the late general election enabled them on Friday to

carry all their candidates on the choice of the officers of the House. Herr von Off was elected president, and Herr Kurz vice-president, Dr. Joerg and Herr von Soden secretaries. The votes recorded were seventy-eight Ultramontanes and seventy-six Liberals, every member being present. The Liberal party voted for Herren von Stauffenberg, Von Schuler, and Louis Duerschmidt. The members of the various standing committees were then balloted for, and the result was in favour of the Ultramontane party. The election for third and fourth secretaries was subsequently proceeded with. Baron Griessenbeck and Herr Haeuser, both Ultramontanes, were the successful candidates.

Mr. Beecher and Mr. Moulton.—The following letter of the Rev. Henry Ward Beecher, consenting that a *nolle prosequi* shall be entered in the criminal suit which he has instituted against Francis D. Moulton has been published:—"Winchester Britton, Esq.—Dear Sir,—Your letter commending to my attention certain considerations which incline you to relinquish the criminal suits against Mr. Moulton and Mr. Tilton was duly received and considered. I think that the views which you present are sound and wise. It would seem to be axiomatic that no suit should be carried on in neither individuals nor society can hope for benefit. Should you in your further discretion enter a *nolle prosequi*, I believe all right-thinking citizens will regard your act with approbation when made aware of the reason of your decision.—I am, &c., Henry Ward Beecher."

The South African Confederation Scheme.—The Windsor Castle mail-steamer, on board of which Sir Garnet Wolseley and his staff embarked at Natal some three weeks ago, has reached this country, and brings us intelligence of the progress of the Confederation question in the South African colonies. At a farewell banquet given by the people of Durban to the retiring governor, Mr. Froude made an important statement to the effect that the co-operation of the Molteno Ministry at the Cape in the proposed conference would be again invited. It may be presumed that Mr. Froude, at all events, is of opinion that the invitation will not be again declined; for he went on to enumerate the subjects for discussion that would come before the conference as if its assembling was perfectly ascertained. These will be "the management of the native tribes under one common policy, alliance between the republics and the British South African colonies for united defence, and combined action in reference to railways, customs duties, and similar important matters."

President Grant on the Common School System in America.—On the 30th ult. President Grant delivered an address at the Reunion of the Society of the Army of Tennessee at Desmoines, Iowa, which has created a profound impression. He said, after alluding to the late war, "If we have another contest in the near future, I predict that the dividing line will not be Mason and Dixon's line, but one between patriotism and intelligence on one side, and superstition, ambition, and ignorance on the other. In the centennial year the work of strengthening the foundation of the structure commenced by our forefathers at Lexington should begin. Let us labour for security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges of all men, irrespective of nationality, colour, or religion; encourage free schools; resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither State nor nation shall support any institutions save those where every child may get common school education unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, and keep Church and State for ever separate. With these safeguards I believe the battles which created the Army of Tennessee will not have been fought in vain."

RECEPTION OF FUGITIVE SLAVES ON BOARD HER MAJESTY'S SHIPS.

A number of meetings to protest against the Admiralty circular have been held in various parts of the country. One of these was convened by the Mayor of Leeds, and was very well attended. Mr. Edward Baines was one of the speakers. He spoke very warmly upon the subject, and denounced the order as the greatest blunder ever made by any Government. It would, in fact, be tantamount to encouraging the slave-trade, and would thwart the efforts made during the last century for the abolition of slavery. The order was disgraceful to them as a nation, and to him it seemed almost incredible. Any slave coming into their possession under any circumstances must be free. The resolution was seconded by Mr. Thomas Harvey and supported by the Rev. Canon Jackson, Mr. J. Jowitt, and others. On being put, the memorial was adopted amid enthusiastic cheering and without a single dissentient. On the motion of Alderman Tatham, a resolution was adopted appointing a committee to watch the subject.

Similar meetings have been held at Newcastle-on-Tyne, Margate, and other places. There is also talk of a working men's demonstration at Hyde Park.

The following memorial has been forwarded to the Admiralty:—

To the Lords of the Admiralty.

The members of the British and Foreign Anti-Slavery Society respectfully beg to convey to your lordships the expression of their profound regret that certain instructions have been issued, requiring naval officers to surrender fugitive slaves to their masters.

They submit that these instructions constitute the entire abandonment of that noble and honourable policy which has distinguished Great Britain for more than a hundred years

Ever since the decision in the case of the slave Somerset, nobly defended by Granville Sharp in 1772, it has always been held that a slave on British soil, or on board a British vessel of war, was absolutely free, and the property of no man.

This is the cherished opinion of the people of this country, and we should feel alarmed for the cause of humanity, could we believe they would ever consent to allow the settled policy of the nation to be reversed, and fugitive slaves once on board Her Majesty's ships to be ever delivered back to the grasp of the slave owner. "Thou shalt not deliver unto his master the servant who is escaped from his master unto thee," was the command of God under the Old Dispensation, and being in harmony with the spirit and principles of the New Testament, should be binding upon every Christian nation.

In addition to all the other objections to these instructions, we cannot shut our eyes to the fact that they afford a moral support and give the direct sanction of this country to slavery.

On all these grounds they therefore respectfully urge upon the Lords Commissioners the immediate repeal of these obnoxious regulations.

On behalf of the British and Foreign Anti-Slavery Society,

We are, very respectfully,
Joseph Cooper,
Edmund Sturge, } Hon. Secs.
Robert Alsop,
Aaron Buzacott, Secretary.

27, New Broad-street, Sept. 20, 1875.

LOSS OF H.M.S. VANGUARD.

The court-martial on Captain Dawkins, the officers, and crew of the Vanguard, for the loss of their ship, was brought to a conclusion on Wednesday, when after a deliberation of eight hours, the members arrived at the following judgment, which was read by the deputy-advocate:—

"Having heard the evidence which has been adduced on this inquiry and trial, the court is of opinion that the loss of the Vanguard was occasioned by the Iron Duke coming into collision with her off the Kish Bank, in the Irish Channel, at about 12.50 on the 1st September, from the effect of which she foundered; that such collision was caused, firstly, by the high rate of speed at which the squadron, of which these formed part, was proceeding whilst in a fog; secondly, by Captain Dawkins, when leader of his division, leaving the deck of the ship before the evolution which was being performed was completed, as there were indications of foggy weather at the time; thirdly, by the unnecessary reduction in speed of the Vanguard without a signal from the vice-admiral in command of the squadron, and without the Vanguard making the proper signal to the Iron Duke; fourthly, by the increased speed of the Iron Duke during a dense fog, the speed being already high; fifthly, by the Iron Duke improperly steering out of line; sixthly, by the want of any fog signals on the part of the Iron Duke. The court is further of opinion that the cause of the loss of the Vanguard by foundering was a breach being made in her side by the prow of the Iron Duke in the neighbourhood of the most important transverse of the bulkhead, namely, that between the engine and boiler-rooms, causing a great rush of water into the engine-rooms, shaft alley, and stokehole, extinguishing the fires in a few minutes, the water eventually finding its way into the provision-room flat and provision-rooms, through imperfectly fastened watertight doors, and owing to leakage of 99 bulkhead. The court is of opinion that the foundering of the Vanguard might have been delayed, if not averted, by Captain Dawkins giving orders for immediate action being taken to get all available pumps worked, instead of employing his crew in hoisting out boats; and if Captain Dawkins, Commander Tandy, Navigating-Lieutenant Thomas, and Mr. David Tiddy, carpenter, had shown more resource and energy in endeavouring to stop the breach from the outside, with the means at their command, such as hammocks and sails; and the court is of opinion that Captain Dawkins should have ordered Captain Hickley, of the Iron Duke, to tow Her Majesty's ship Vanguard into shallow water. The court is of opinion that blame is imputable to Captain Dawkins for exhibiting want of judgment, and for neglect of duty in handling his ship, and that he showed a want of resource, promptitude, and decision in the means he adopted for saving the Vanguard after the collision. The court is further of opinion that blame is imputable to Navigating-Lieutenant Thomas for neglect of duty in not pointing out to his captain that there was shoaler water within a short distance, and in not having offered any suggestion as to the stopping of the leak on the outside. The court is further of opinion that Commander Tandy showed great want of energy as second in command under the circumstances. The court is further of opinion that Mr. Brown, the chief engineer, showed want of promptitude in not applying the means at his command to relieve the ship of water. The court is further of opinion that blame is imputable to Mr. David Tiddy, of the Vanguard, for not offering any suggestions to the captain as to the most efficient mode of stopping the leak and for not taking immediate steps for sounding the compartments and reporting from time to time the progress of the water. The court adjudges Captain Richard Dawkins to be severely reprimanded and dismissed from the Vanguard, and he is hereby severely reprimanded and so sentenced accordingly. The court adjudges Commander Dashwood Goldie Tandy and Navigating-Lieutenant James Cambridge Thomas, to be severely reprimanded; and they are hereby severely reprimanded accordingly. The court adjudges Mr. Robert Brown, chief engineer and Mr. David Tiddy, carpenter, to be reprimanded; and they are hereby reprimanded accordingly. The court imputes no blame to the other officers and ship's company of the Vanguard in reference to the loss of the ship; and they are hereby acquitted accordingly."

Epitome of News.

The Queen, with the Princess Beatrice and suite, returned to Balmoral on Wednesday. They left Inverary shortly after nine o'clock, and posted to Balloch, through Glencoe and along Loch Lomond. The weather was changeable. The royal train left Balloch at a quarter-past three, the stoppages varying from eight to ten minutes at Perth, Bridge of Dun, and Ferryhill. Aberdeen was reached about ten minutes past eight, and Balmoral about half-past nine. The utmost quietness was observed at all the stations, and to avoid any demonstration the public were excluded. Balmoral was reached amid drizzling rain. Along the whole distance the houses were decorated, and arches, with loyal inscriptions, were raised; and the Queen was much gratified by the hearty welcome she received.

The Queen and Princess Beatrice, the Duke of Connaught, and Prince Leopold attended Divine service in Crathie Church on Sunday. The Rev. Mr. Robertson, of Edinburgh, preached. The weather of late has been rough and very unsettled.

During the past week the Prince and Princess of Wales have been entertaining a number of guests, including the Duke and Duchess of Edinburgh, the Duke of Cambridge, and Prince Edward of Saxe-Weimar, at Sandringham, where it is expected their royal highnesses will remain until the eve of the prince's departure for India. Mr. Disraeli went down to Sandringham on Saturday, and returned yesterday.

The *Times* is authorised to state that none of the programmes which have lately appeared regarding the Prince of Wales's Indian tour are accurate in their details. In fact, beyond Calcutta, nothing is settled, except that his royal highness will go up country, visiting the camp of exercise at Delhi, and some of the native capitals of Northern and Central India. The prince starts on Monday next.

The marriage of Mr. W. H. Gladstone, M.P. for Whitby, eldest son of Mr. W. E. Gladstone, with the Hon. Gertrude Stuart, youngest daughter of Lord Blantyre, took place on Thursday at St. George's, Hanover-square. The Hon. Charles G. Lyttelton was "best man." The bride came with her father, Lord Blantyre, and was received on her arrival by her six bridesmaids—Hon. Miss Stuart, Miss Mary Gladstone, Miss Helen Gladstone, Miss Glynne, the Hon. Miss Cavendish, and Miss Grenfell. The marriage was performed by the Hon. and Rev. Francis R. Grey, M.A., Hon. Canon of Durham, and rector of Morpeth, assisted by the Rev. Stephen Gladstone, rector of Hawarden, Flintshire. The bride was given away by her father. After breakfast, at Lord Blantyre's residence in Berkeley-square, the newly-married couple took their departure for Cliveden, the Berkshire seat of the Duke of Westminster.

Sir Garnet Wolseley and staff, from the Cape of Good Hope, landed at Plymouth on Monday, and proceeded to London.

Mr. Gladstone is now a guest at Oakley Park, Cirencester, the seat of Earl Bathurst.

Viscount Castlereagh, son of the Marquis of Londonderry, was married on Saturday at Alton Towers to Lady Theresa, eldest daughter of the Earl of Shrewsbury.

The Marquis of Bute has, it is said, planted about 3,000 vines on a sunny slope of his estate near Cardiff, to see if grapes cannot be grown in Wales in sufficient quantities to make wine.

Wednesday being Michaelmas Day, the livery of London met at Guildhall and proceeded to the election of a Lord Mayor. Mr. Alderman Cotton was unanimously elected, and returned thanks for the honour done him.

Sir Titus Salt has given 150*l.* to the funds of the National Early Closing League, established to obtain legislative protection to children, young persons, and women employed in retail shops.

By the mistake of Mr. Reed, the Liberal registration agent for North Lancaster, in dating his notices on a Sunday, the Conservatives of that division will, it is said, this year carry everything before them in the revising barrister's court.

In the late financial year the receipts on account of the productive labour of convicts, &c., in England were 11,048*l.* 4s. 2d.

An interesting return to Parliament has just been issued, from which it appears that since the year 1863, when flogging garotters was authorised, up to the present time, 2,806 persons were convicted for offences punishable by flogging, and of that number only 339 were flogged.

The poison which recently almost caused the death of three families in Rotherham has now been ascertained to have been arsenic, left by the washing of clothes in a boiler in which the family broth was afterwards made.

Railway tickets have for some time been sold away from the stations, according to the American system; and the South-Eastern Company have just

initiated an additional improvement in the same direction, having issued books containing twenty first or second-class tickets to or from Waterloo, Charing-cross, or Cannon-street stations, each ticket being available for a single journey. There are, however, says *Iron*, two drawbacks to this arrangement—the absence of similar accommodation for third-class passengers, and the fact that tickets appear to be available only during the month in which they are issued, not for four weeks following the date of issue.

At a meeting of the Anglo-American Telegraph Company on Friday, Lord Monck, who presided, said the short experience of the low rate of charge had proved to themselves and to their competitors that the shilling rate would not pay, and it was intended to keep up the 4s. rate, after the other new cable was repaired. He was not aware of any negotiations between the two companies.

At the revising barrister's court at Newbury, the Rev. W. M. Robinson, a Dissenting minister, living in the neighbourhood of Thatcham, claimed to vote for his residence, which was described in the list as freehold "parsonage." This was objected to as a wrong description. The revising barrister held the objection to be valid. Mr. Robinson's name, however, stands on the £12 list.

During the recent heavy gales the lifeboats of the National Lifeboat Institution saved seventy-seven lives from various wrecks. Most of these services were of the bravest and most determined character, and they were unattended by a single accident, either to boats or men. The tubular lifeboat, to which the unfortunate accident occurred in the mouth of the Mersey, belongs exclusively to the Mersey Docks and Harbour Board.

The risks to which stockbrokers are liable in delivering stock in exchange for cheques were exemplified on Friday (says the city article of the *Times*) in connection with the adjustment of the fortnightly settlement. It appears that 10,000*l.* worth of Spanish, Egyptian, and Turkish stocks were delivered to a Greek, who is said to be well known at the Baltic, in exchange for his cheque on one of the City banks, which was returned dishonoured. On inquiries it was found that his balance at the bank was 5s. Detectives were immediately despatched to the different railway termini, and the person in question was fortunately seen by a gentleman who accompanied one of the detectives seated in a train just about to start, and he was given into custody. On examining the bonds found upon him it was discovered that he had, in addition to the 10,000*l.* referred to, 8,000*l.* of other securities.

The Home Rule League held a meeting on Friday at Dublin, at which several members of Parliament were present. Speeches were made condemning the Lord Mayor's circular; and Mr. Butt proposed that in order to carry out the call which had been made upon the people of Ireland to take active steps for forwarding the cause of Home Rule, public meetings of the League should be frequently held. In an address of considerable length the hon. gentleman replied to the criticisms of the English press upon his speech at Limerick. Other addresses were delivered, and the resolution was adopted.

The Blackburn election took place on Thursday. The mayor declared the numbers to be as follows:—Thwaites, 5,792; Hibbert, 4,832—majority for Thwaites, 960. After the declaration of the poll, Mr. Thwaites spoke from the windows of the County Club and Mr. Hibbert at the Reform Club. The latter said his opponent had won through bribery and beer-barrels. Mr. Thwaites is a brewer. The supporters of both candidates laboured assiduously, but the election, which was attended with a considerable amount of interest, passed over without a breach of the peace. At the last election Mr. W. E. Briggs, the present Liberal member, defeated Mr. Thwaites by 13, the latter polling 5,235 votes only. Mr. Feilden, Conservative, was then at the head of the poll with 5,532 votes.

During the summer as many as twenty-two boys have been washed into the Thames from the various steps on the Thames Embankment, sixteen of whom were drowned. On Friday a lad was gallantly rescued by a gentleman, who leaped over the Embankment wall into the river.

In compliance with a requisition signed by fifty-eight out of the sixty-four members of the town council, Alderman Joseph Chamberlain, who has been for two successive years mayor of Birmingham, has consented to be put in nomination for that office a third time.

At a meeting of the Nottingham Council on Thursday, it was decided to convert Nottingham Castle into a fine art museum at a cost of 16,000*l.*, of which 10,000*l.* has already been raised by public subscriptihns, leaving only 6,000*l.* to come out of the public rates.

Mr. Thomas Thornhill, jun., the Conservative candidate for West Suffolk, was returned on Saturday without opposition.

Mr. Whalley, M.P., in addressing his constituents on Wednesday evening, proposed three principles for the union of the Liberal party—first, the disestablishment and disendowment of the Established Church; second, a public inquiry as to the Papal aggression in England; and third, the doing away with customs and excise, and substituting rates on fixed property.

The ironworkers of South Wales, in consequence of the issue of notices of termination of contracts at many of the leading establishments in the trade, have resolved to summon a meeting of delegates at Cardiff, in order to effect, if possible, the establishment of a Board of Conciliation and Arbitration for Monmouthshire and South Wales.

The twin-ship Castalia, during a journey from Calais to Dover last week, sustained such damage that, on arriving in port, it was deemed necessary to place her in the Granville Dock to be repaired. One of the paddle-wheels was disabled, and four floats were broken. At the time of the accident there was a strong westerly wind blowing, and a rough sea was running.

A conference of Young Men's Christian Associations, extending over several days, has been held at Greenock. About 100 delegates were present from the various associations in Scotland; and Mr. W. E. Shipton, of London, took a leading part in the proceedings.

One of the caravans of Messrs. Bostock and Wombwell's menagerie, exhibiting at Nottingham during the Goose Fair there, caught fire on Saturday, and there was great excitement in the town for some time. The attendants, aided by the local fire brigade, confined the fire to the caravan in which it broke out, and which was used as a living room by the proprietors.

Mr. Cockerell, one of the candidates for the aldermanic gown in Castle Baynard Ward, has withdrawn his demand for a scrutiny, and Mr. Simeon Charles Hadley, of the City Flour Mills, who secured 121 votes to 120 given to his opponent, has consequently been declared duly elected.

This day the Social Science Congress opens at Brighton, under the presidency of Lord Aberdare. It is a great advantage to the members to have all the meetings held under one roof, as they can be in the Royal Pavilion. The general address will be delivered under the Dome, and the sections will meet in adjacent rooms.

Thomas Wareign, the manager of a brick croft at Burscough, has been arrested on a charge of killing his wife. The woman had her head partially shot off on Sunday night, and her husband states that death was accidental. He was taking a gun down from the rack to go out and shoot wild-fowl, when it suddenly exploded, and killed his wife.

Chloroform was administered to a man in a difficult case of dislocated shoulder, but though the setting of the joint was successfully performed by Drs. Jones and M'Hardy, the latter resident medical officer at the Royal Pimlico Dispensary, the patient died almost simultaneously with the completion of the operation. The coroner's jury before whom the facts were investigated, returning a verdict acquitting the medical men of all blame.

Miscellaneous.

Dwellings of the Poor in Marylebone.—At the Marylebone Vestry last week a report was read that had been prepared by Dr. Whitmore, the medical officer of health, with regard to several places in the parish which he considered unfit for human habitation, many of the houses being in a ruinous and dilapidated state, while the diseases that broke out from time to time indicated impure air, bad ventilation, and other sanitary defects. The localities named include Bowman's-buildings, Little Earl-street, Grove-cottages, St. James's-place, Providence-place, Edward-place, Britannia-gardens, &c.

Female Labour in the Black Country.—Some remarkable revelations concerning the employment of women and the dissolute habits of the men in the "Black Country" are made in the half-yearly report of Mr. Brewer, Sub-Inspector of Factories:—"From both the nail and chain trades strong representations are," Mr. Brewer says, "made against the labour of women, whether as to the numbers employed, or the size of the articles made. The women are said to take the place of fathers as well as of husbands, while the men are idle and drunken. So difficult, too, are some of those shops to find that the same place may be passed many times, and only discovered at last by the merest accident."

The National Debt.—The *Financier* says that in spite of the purchase of telegraphs, fortification loans, and other outlays, the debt of this country is 41,004,588*l.* less than it was ten years ago. It is the habit to state the debt of the United Kingdom in round numbers at 800,000,000*l.*—an amount, indeed, which was rather below the truth in 1870; but since then we have paid off 26,057,875*l.*, and the total indebtedness—whether funded, unfunded, or in the shape of terminable annuities—now amounts to 775,348,686*l.* During the last five years the annual reduction of debt has averaged 5,211,200*l.*; and, according to Sir Stafford Northcote's provisions, it now promises to be still more considerable.

The Revenue.—The first half of the financial year ended on Thursday. The produce of the revenue of the United Kingdom for the year was 75,916,637*l.*, as compared with 75,966,219*l.* for the twelve months ended September 30, 1874. The net decrease on the year is thus 49,582*l.* The revenue for the six months ended on Thursday, was 34,648,879*l.*, as against 33,654,115*l.* in the corresponding half of the previous financial year, showing a net increase of 994,764*l.* on the half-year. The only decrease is in property and income tax, 345,000*l.*; all the other departments showing increases. Lastly, with regard to the quarter ended on Thursday, as compared with the quarter ended September 30, 1874, there is a net increase of 400,623*l.*, the figures being 16,382,217*l.* against 15,981,594*l.*

The Importation of Tea.—The *Civil Service Review* says that success has attended the crusade which Mr. Smith Harrison led against impure tea. A scheme has been produced by means of which it is hoped and believed that the importation of worthless tea will be very materially checked, if not prevented altogether. An order has been issued by the Board of Customs setting forth the details of the arrangements which have been made, and giving general instructions for the carrying into operation of the scheme resolved upon. To attain the object which they have in view, the Commissioners of Customs have ordered that there shall be three inspectors, two assistant-inspectors (who will perform the necessary duty during the absence of the inspectors), and one analyst, to whom will be entrusted the functions connected with examination.

Terrible Story of the Sea.—Among the passengers arriving at Plymouth on Friday by the West India mail-steamer were some of the crew of the barque Aurelie, from Liverpool for La Plata. On the 2nd of August smoke was seen rising from the coals forming the cargo, and on an iron test rod being put between it came up red hot. The hatches were battened down and water poured in, but unavailingly. The fire burnt seven days, during which the crew, fourteen in number, and the captain's wife, were on deck, with scanty provisions, amid stifling smoke. At length they had to take to their two boats, and then commenced five long days and nights of sleeplessness and starvation. The burning sun by day and rain and cold by night made endurance well-nigh impossible. To add to the horrors while thus exposed the captain's wife gave birth to a child. At length, when at the last extremity, the two boats, which had kept together, were seen and picked up by the ship Moonlight, and taken to Barbadoes.

Another Gravestone Difficulty.—The gravestone difficulty has extended to Babraham, a small village about seven miles from Cambridge. This parish has recently been the scene of a somewhat prolonged game prosecution, in which Mr. Bennett, a large farmer, was the defendant. Mrs. Bennett has since died, and, her husband alleges, through the prosecution referred to. She was buried in the churchyard, and Mr. Bennett has had a gravestone with an objectionable inscription placed over his wife's grave. He roundly stigmatises the prosecution in the recent game case as the murderers of Mrs. Bennett. The gravestone was placed in spite of the protest of the sexton that the vicar's permission must first be obtained. The gravestone is to be removed, and legal proceedings thereon are imminent. The following is a portion of the inscription:—

> Friends of the oppressed
> Mourn for one that's gone;
> Murderers, cast thine askance eye,
> And pass thy footsteps on.

The Price of Meat.—In the recently-issued report from the Veterinary Department of the Privy Council Office reference is made to the reduction in the price of all live meat at the Metropolitan Cattle Market in the past year as compared with 1873. It is added:—"The decrease in the price of mutton and lamb was considerable, amounting in the former case to upwards of 14, and in the latter to upwards of 11 per cent. Yet the consumer does not appear to have benefited from the reduction in price. In the report of this department for 1871 it was stated that no direct connection had been shown to exist between the wholesale price of meat and the price which the ordinary consumer is required to pay for it. This statement appears still to be true as regards reduction in the wholesale price, for although any increase in the wholesale price is invariably brought forward as an evidence of the necessity of increasing the retail price, a decrease in the former is not, so far as evidence has been obtainable, followed by a like reduction to the consumer. It is to be feared that so long as choice in selection of special joints exists fancy prices will be paid for meat, and so long as a good profit is required by the middleman as well as by the salesman and wholesale and retail butcher, both the producer and the consumer must suffer."

Manchester Sobriety.—The Manchester City Brewster Sessions closed on Wednesday. The chief constable's report showed that the number of persons apprehended and charged before the magistrates with being drunk and drunk and disorderly during the last twelve months ending July 31 last, was 10,523. For the preceding year the number was 9,486. The increase this year, therefore, was 1,037. After the closing hour at night, between eleven and twelve, 2,173 persons were apprehended; between twelve and one a.m., 1,271; and between one and two, 606. This was an increase over the apprehensions during the preceding year in these hours of 592. It was suggested that the reason for the increase in the number of persons arrested after closing time was to be found in the greater facilities given for obtaining licences for the sale of intoxicating liquors to be consumed off the premises, which licences were now possessed by a large number of small provision dealers. The improvement noted in the conduct of licensed houses last year had not been maintained. Seven licensed victuallers, and sixty-six beer and wine dealers had been convicted. Last year the total of both classes was fifty-six. It was stated by the mayor, who presided, that the number of public-houses (438) had not increased at all since the incorporation of this city (thirty-seven years ago), the number of beerhouses, which was now 1,418, having very much decreased owing to the action of the justices.

Just Ready,

SECOND EDITION OF

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The AUTUMNAL MEETING of the Union will be held in LONDON on MONDAY, 11th October, and four following days.

MONDAY, 11TH.

There will be a SPECIAL PRAYER MEETING in the CITY TEMPLE at 7 p.m., at which the Rev. Joseph Beasley will preside. And a SERMON in the same place at 8 p.m. Preacher—Rev. Henry Allon, D.D.

TUESDAY, 12TH.

The ASSEMBLY in the CITY TEMPLE, at 9.30 a.m. Chairman's Address. Report on the Scheme for a General Board of Finance, with a Resolution to be moved by the Secretary and seconded by Henry Lee, Esq. Resolution on Free-Will Offerings, postponed from the meeting at Hudoersfield, to be moved by Andrew Common, Esq., and seconded by E. B. Dawson, Esq.

On the Evening of Tuesday, at 6.30, there will be a PUBLIC MEETING for the Exposition and Enforcement of Free Church Principles, in the MEMORIAL HALL. Chairman—J. J. Colman, Esq., M.P. Addresses by the Rev. W. F. Clarkson, B.A. (Lincoln); Dr. Joseph Thompson, of Berlin (late of New York); and the Rev. R. Bruce, M.A. (Huddersfield).

WEDNESDAY, 13TH.

The ASSEMBLY in the MEMORIAL HALL at 10 a.m. Addresses by Delegates and Visitors. Resolution, on the Supply of Candidates for the Ministry, Rev. E. R. Conder, M.A., and C. E. Mudie, Esq.; on a Conference of the Representatives of the Several Denominations of Evangelical Protestants, Dr. Kennedy; and on the question of the Liberty of Clergymen to Officiate in Nonconformist Worship, Revs. J. A. MacDougall and E. White.

On the Evening of Wednesday, at 6.30, there will be a MEETING for PRAISE and THANKSGIVING in SURREY CHAPEL. Chairman—T. R. Hill, Esq., M.P. Addresses will be delivered by the Revs. J. R. Thomson, M.A. (Tunbridge Wells), Dr. Henry Allon, and Frederick Stephens (Birmingham) on Reasons for Thanksgiving to God on account of the Work of the Congregational Churches in England for the last two centuries; of the present condition of those Churches in regard to peace and unity; and of the Recent Revival of Evangelistic zeal. The Music (Congregational) will be conducted by a Choir from Union Chapel, Islington (Dr. Allon's), and the Hymns, with the Music, will be supplied to the Congregation. Members of the Congregational Churches of London are respectfully invited to attend this meeting. No tickets necessary.

Also on Wednesday Evening, at 7 p.m., FOUR SERVICES for CHILDREN will be held. 1. In Hare-court Chapel. Preacher—Rev. G. S. Barrett, B.A. (Norwich). 2. In Stepney Meeting. Preacher—Rev. R. Balgarnie (Scarborough). 3. In Lewisham High-road Chapel. Preacher—Rev. Dr. McAuslane. 4. In Kensington Chapel. Preacher—Rev. J. A. Macfadyen, M.A. (Manchester). Members of the churches in these chapels and the neighbourhood are requested to encourage their children to attend these Services. Hymns printed for the Services will be supplied to the children.

THURSDAY, 14TH.

ASSEMBLY in the MEMORIAL HALL at 10 a.m. Resolution on the Loan Fund of the Chapel Building Society. Two Papers on the Doctrines and influence of the Oxford and Brighton Conferences. 1. By the Rev. G. Wade Robinson (Brighton); and 2. By the Rev. W. Kingsland (Bradford). To be followed by a General Discussion of the Question.

On the Evening of Thursday there will be a CONVERSAZIONE in the MEMORIAL HALL. Tea at 5 o'clock. In the course of the evening Sir Charles Reed will deliver a short Lecture in the Library on Nonconformist Antiquities.

Friday Evening there will be a PUBLIC MEETING for YOUNG MEN in the CITY TEMPLE, at 7 p.m. Addresses will be delivered by the Rev. R. Vaughan Pryce, LL.B., and R. W. Dale, M.A., and the Rev. G. S. Reaney (Warrington).

ALEXANDER HANNAY, Sec.

CONGREGATIONAL COMMITTEE for the ABOLITION of STATE PROTECTION and PATRONAGE of VICE.

S. Morley, Esq., M.P., Chairman; Edward Crossley, Esq, Treasurer; Rev. J. P. Gledstone, Hon. Sec., Walton House, near Chesterfield.

The Committee have arranged for a CONFERENCE to be held in the LIBRARY of the MEMORIAL HALL, Farringdon-street, London, on WEDNESDAY, October 13, at 6.30 p.m., on the subject of the CONTAGIOUS DISEASES ACTS.

EDWARD CROSSLEY, Esq., of Halifax, will take the Chair, and

The following Gentlemen will take part in the Conference:—viz., Wm. Guest of Gravesend, and Benjamin Scott, Esq., F.R.A.S.; D. G. Watt, M.A., of Maidstone; E. S. Prout, M.A., of Bridgewater; and C. J. Tarring, Esq., B.A., of London.

The Conference will be open for the expression of different opinions. All members of the Congregational Union are respectfully invited to attend.

REV. ALEX. RALEIGH, D.D., will enter upon his Public Ministry at

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The Nonconformist.

WEDNESDAY, OCTOBER 6, 1875.

SUMMARY.

THERE is now no lack of a certain kind of news—such dull but improving reading as is supplied by annual assemblies, educational meetings, and foreign correspondence. Yesterday the Church Congress was opened at Stoke with a speech from the Bishop of Lichfield, who discoursed upon religious truth so far as it is to be sought "within the limits of the Church." It might not be thought that the district of which a Kenealy is the chosen political mouthpiece, would be a promising centre for such an assembly. But the good people of Stoke have worked with untiring energy to please their ecclesiastical visitors, and the Church Congress there is likely to be as successful a gathering as any of its predecessors. The Baptist Union is also in session at Plymouth. There is a strong muster of delegates, and some missionary meetings have been held. But the regular sittings of the Union only commence to-day, when the President, the Rev. A. M'Laren, will deliver his address. At Brighton to-day also the Social Science Congress will commence its sittings.

Yesterday Mr. E. A. Leatham gave his annual address to his constituents at Huddersfield, which is always an event of some political interest. It appears from the meagre report before us that the hon. gentleman issued a very urgent but complimentary summons to Mr. Gladstone not to spend the rest of his life "in fervid meditations, relieved by the occasional issue of an eruptive pamphlet," but to resume the leadership of the Liberal party. He alone could place the State-Church question upon the Liberal programme, and when the right hon. gentleman knew, as was manifest from recent indications that disestablishment must come, were they, said Mr. Leatham, asking too much of him, when they expected that he, who of all others was the fittest man for it, should carry that political work to a conclusion? We hope, rather than expect, that the appeal of the member for Huddersfield will meet with an adequate response. Mr. Leatham is, however, probably right in the assumption that Mr. Gladstone will find it impossible to withdraw from political life.

As may be supposed, Mr. Leatham, in the course of his lively speech, denounced in the strongest terms the iniquitous instructions contained in the Admiralty circular relative to the surrender of fugitive slaves. The mystery as to the origin of this outrageous document is as great as ever. The Anti-Slavery Society have tried in vain to draw some explanation from Mr. Ward Hunt, who simply promises to send their memorial to the Foreign Office. A warm, if not a discreet supporter of the Government, Mr. F. S. Powell, ventured the other day at a public meeting to suggest that some young clerk, fresh from a competitive examination, instituted probably by Mr. Lowe, and educated by Oxford professors, had written that manifesto, without the knowledge of his superiors. Surely Mr. Disraeli, who has now returned to town, could suggest a better explanation than this! Might he not hint that the Government simply wanted to test the anti-slavery sentiment of the country? At all events, the Premier must now be satisfied that that feeling is as strong as ever. The circular will have to be withdrawn, and the sooner the better. But, whether soon or late, it has inflicted a serious and well-merited blow upon our Conservative Administration.

The protracted court-martial on the loss of the Vanguard terminated in the condemnation of the captain and principal officers, whose total inability to deal with the crisis, and utter want of resource, were strongly brought out in the evidence. It seems that the officers of the Iron Duke, the ironclad whose ram was the cause of the catastrophe, are also to be put upon trial. So also should be the admiral in command of the squadron, who regulated the speed of the vessels during the prevalence of the fog. The loss of so costly a ship of war is not so much to be deplored as the serious revelations of the incapacity of those who are responsible for our ironclad fleet.

The refinements of French politicians can hardly be apprehended by men of coarser mould. It appears that the rejoicing of the Finance Minister in his recent speech over the breaking up of the majority of Feb. 24 gave great umbrage to his chief, who would not permit of its insertion, as is customary, in the official journal. Thereupon there was much clamour in the Republican journals, and M. Buffet, or the President—for the former seems to be the obedient henchman of the latter—called a Cabinet Council extraordinary to consider the matter. A Ministerial split being undesirable, M. Buffet and M. Léon Say patched up a compromise. The speech has been inserted in the official paper with this curious explanation, signed by M. Say:—

> The fact of the voting of the Constitutional Law is a happy one, and the consequence will, I hope, be profitable to the country. This happy fact could not be accomplished without at the time of this vote a change occurring in the classification of parties in the Assembly. It was on this change that I expressed an opinion, and I did not think that by so expressing myself I could have caused the least umbrage to those of our honourable colleagues who belonged to the old majority, and who afterwards came, or will come later on, to group themselves round the Government, to second it in the task which it has undertaken. It is on this great Constitutional Conservative Liberal party that we can count for the work which was then began, and to put the new Constitution into force.

M. Buffet seems to have been satisfied with this explanation, which is only a milder paraphrase of the original speech, and does not appear to have objected to the lumbering phrase, "this great Constitutional Conservative Liberal Party," evidently framed to include the Republicans, whom the Premier is willing to use, but averse to recognise as allies. The time is at hand when the sagacity of M. Buffet will be put to a crucial test. The National Assembly will meet again on the 5th of Nov., when the electoral law will be at once discussed. It is now stated on authority that the Cabinet will submit to the Legislature these alternatives—smaller constituencies or resignation. According to the belief of M. Thiers, the Liberal party in France will triumph at the coming election, whether the constituencies be large or small, and this view is supported by many indications of the drift of opinion, which is especially alarmed at the readiness of the Government to play into the hands of the Ultramontanes, both in respect to education and in matters affecting religious freedom.

Sir Garnet Wolseley has returned to England, having discharged his mission to South Africa with great judgment and success, and entirely removed the disaffection of the colonists of Natal. There seems to be no doubt that the conference of delegates from the various provinces of South Africa, as proposed by Lord Carnarvon, will ere long be held. The local Government of the Cape is the sole obstacle, which is likely to be removed by a change of administration. The conference will have to deal with some important and delicate questions, such as the management of the native tribes under one common policy, alliance between the Republics and the British South African colonies for united defence, and combined action in reference to railways and customs duties. Sooner or later the idea of a South African confederation will be realised in fact.

ENGLAND AND CHINA.

SINCE the publication of our last number, there has sprung up quite a fresh breeze of political excitement, which at one time seemed likely to increase into a gale, in respect of our relations with the Empire of China. Telegrams from the far East somewhat mysteriously indicated that war was in prospect. We were told, for instance, that on the last day of September Mr. Wade, the British Minister at Pekin, had intimated to the Chinese Government his decision to break off all diplomatic intercourse with the capital, and to retire to Tien-tsin, if his demands were not forthwith complied with; and, at the same time, we received information that the naval force at present stationed at Shanghai had been largely increased. We learned, on the very same day, by way of Rangoon, that a rumour prevailed among the Chinese in that quarter that Leesee tahai had been disgraced and had fled, and that the Chinese officials in Manwyne were torturing the inhabitants of that place by the amputation of hands, with a view to discover the assassins of Mr. Margary, whilst a private telegram dated Shanghai, the 2nd inst., was published in the *Independance Belge* of the 3rd, stating that Mr. Wade had succeeded in removing the difficulties with China. This, again, has been followed by an announcement from Shanghai dated October 4, published in yesterday's papers, that Mr. Wade had notified to the other Foreign Legations that the negociations which had been carried on by him with the Chinese have been so far successful as "to avert immediate war."

Further and more detailed information must be waited for and received before we are able to state precisely what are the claims which Mr. Wade is pressing upon the Chinese Government. There does not seem to be much room for doubt that he has insisted upon due punishment being inflicted upon the persons, whatever may be their official grade, who were concerned in the murder of Mr. Margary. He was travelling in Yunnan in a representative capacity. He was availing himself of rights conceded by treaty. He was supposed to be under the protection of the Chinese Government, and he was barbarously murdered, when separated from the exploring commission of which he was a member, under circumstances which seemed to point to the Governor Leesee tahai as having connived at, if not instigated, the outrage. True, the evidence upon this point must be admitted to be contradictory, but the fact remains that Mr. Margary met his death on Chinese territory, and that adequate means for his protection were not forthcoming. Mr. Wade's first demand upon the Government at Pekin is that the perpetrators of this dastardly deed shall be hunted up, and shall receive condign punishment. It is supposed that he will take advantage of the occasion to prefer another claim. The last treaty between Great Britain and China comprised an article stipulating that the administrative acts by which the Chinese Government either promised or secured protection of life and property to foreigners travelling in the interior of the empire, should be published in the *Pekin Gazette*, as the best mode of informing the population of the rights conceded to foreigners by treaty. It is said that this duty has been cunningly evaded by the mandarins who have the guidance of public affairs in China; that they have been wont "to keep the word of promise to the ear, and break it to the hope"; that they have printed such information in the *Pekin Gazette*, but only in those copies which were intended for the eyes of consular authorities and foreign residents; and that in those copies intended for general distribution among the natives of the empire, they have suppressed the information. This practice, it is said, has largely increased the danger of travelling in the interior, inasmuch as the people imagine that their free intercourse with adventurous merchants from the outer world is forbidden by Government, as in truth it is obstructed by the mandarins. It seems to be taken for granted, therefore, that Mr. Wade will be found to have demanded strict conformity for the future with this provision of the treaty, and thereby largely to increase facilities of trading enterprise in the interior of the empire. Chinese residents have been anxious to put forward other, but confessedly minor, claims of the scope of which we are not particularly informed.

It seems clear from the latest telegrams that Mr. Wade has discharged the duties of British Minister at Pekin with some firmness, and with great consideration. He has managed to avert immediate war. He has given the Chinese Government, in exchange, we suppose, for some concession, further time for reviewing its position. He has sent despatches to Her Majesty's Ministers at home by the Hon. T. G. Grosvenor, that they may take upon themselves the responsibility of deciding what is to be done, and we may consequently hope that war with China will not be precipitated upon the sole authority of a single representative of the Queen at the Court of Pekin. Thus far we have reason to congratulate the country upon the cautious and forbearing diplomacy of Mr. Wade.

The question upon which the Government at home will have to deliberate is one of great delicacy and no little perplexity. It is not whether our material resources are competent to cope with and subdue Chinese exclusiveness. There can be no doubt that the physical forces at our command would be immensely superior to any that could be brought against us. But the Government of China is so weak, and its organisation is so peculiar, that it can scarcely bear, without tumbling to pieces, the shock which another foreign war would inflict upon it. Nor is there anything at present which would supply its place. By destroying the existing system of rule we should bring ourselves under strong moral obligation to stave off the anarchy which its sudden extinction would bring about. China would become to us a larger and a far more populous India. But one such inheritance of conquest is enough to tax the utmost wisdom and energy of this empire, the stability of which would be drained by a second, a vaster, and a more homogeneous acquisition in the East. There is, therefore, we are happy to observe, some recognition at home of the necessity of caution in dealing with such immense issues. There is no popular demand for war. There will be, we anticipate, no haste on the part of the Conservative Government to engage in war. It may be surmised with tolerable confidence that, whatever may be the blustering airs exhibited by the Government at Pekin, it has no fixed intention of hurrying into a conflict. Time will probably smooth the deliberations of both parties, and time, it seems, has already been secured. One would not be justified in predicting what the settlement of differences will be, or how it may be brought about. But there is better ground for hope than there has been for some time past, that the settlement will not need to be achieved by arms, and that patient diplomacy will not fail of its object.

THE SULTAN AND HIS REBELLIOUS SUBJECTS.

The insurrection in Herzegovina and Bosnia still goes on in a spasmodic kind of way, and the malcontent Rayahs are able occasionally to cut off convoys of provisions, and interrupt the communications of the Turkish occupying army, but it is more than ever evident that the rebels can reckon upon no permanent successes, and that they consist only of scattered bands too weak to encounter in the field any considerable force. Such a guerilla warfare may last long, especially as the rainy season has already commenced, putting the Porte to enormous expense by the maintenance of a considerable army, but settling nothing.

The fear of any dangerous complications, arising out of the proximity of Montenegro and Servia, has almost passed away. The active sympathisers in these adjacent and semi-independent States with the insurgents in arms, are diminishing, partly owing to the vigilance of their respective Governments on the frontier, partly to the growing danger of such service, and partly to the absence of any bond of union between the leaders of the Rayahs. The Prince of Montenegro keeps his subjects well in hand. He has already to maintain many thousands of fugitives from the disturbed districts — a heavy burden upon a poor country—and the number will no doubt be greatly increased should the conflict be protracted. He is besides well aware that Russia, the protector of his throne, is distinctly adverse to the insurrection, and has the promise of some considerable concessions from the Porte in case his present attitude of neutrality is not departed from. There has been more fear that the Servians would make common cause with the insurgents. But that peril has also passed. If their hatred of the Turk has not abated, time has greatly cooled down their enthusiasm for the Herzegovinians. The decided attitude taken by Prince Milan has overawed the Servian Skruptschina, now removed to Belgrade, and obliged the recently-formed Ministry to resign. Their Conservative successors are favourable to inaction, and the inefficiency of the national army indicates that "discretion is the better part of valour." There is no longer any excitement in Servia about threatened violations of the frontier by the Turks, and the prospect of the speedy marriage of their sovereign forbids the expectation that he is arming for the fray.

It is quite possible that the period of active negotiation has arrived. Though the good offices of the Consular Commission have not yet been of much avail, beyond transmitting to the Porte the specific grievances of the insurgents, its several members, representing the six great Powers, have been instructed to remain at Mostar until further orders—that decision necessarily implying that the Governments they represent have not given up the hope of a pacific settlement. That hope is strengthened by the new spirit that has come over the Sultan and his advisers. Mahmoud Pasha, the new Grand Vizier, seems to be erroneously described as "a type of the bigoted old Moslem school," and is now credited with a reforming zeal which aims at the political regeneration of Turkey. A curious article in the Russian official organ praising the good intentions of Turkey has been followed by an announcement from Constantinople that the Sultan is inclined to make important concession, not specially to his rebellious subjects, but to the whole population of the Empire. They are thus described by the *Times*:—"The Government will reduce the tithes by 2½ per cent., leaving them at the rate of 10 per cent. This boon was promised to Crete when the insurrection in that island was put down, but it was not granted until the other day, or until our own ambassador had pointed out the bad effect produced on the opinion of Europe by so glaring a violation of a public engagement. The same remission of taxation will now be extended to the whole of the empire. No arrears of the taxes due down to the financial year 1873-4 will, with an important exception, be exacted from those subjects of the Sultan who are poor. Several administrative reforms are also to be executed, with a view to making the local councils more truly representative, and in order to bring the people more directly into relation with the Central Government. There is also some word of an intention to convert the oppressive tithes into a land-tax."

These promises are fair enough, but the insurgents of the disturbed provinces say with perfect truth that such engagements have been repeatedly made only to be broken, "The Porte," as the *Times* well remarks, "has put forth edicts that would have ushered in a Turkish millennium if such a state of bliss could come from fair speech." Except when great emergencies arise—and the present may be such an occasion—the Sultan cannot get his good intentions put into practice. The rivalries, jealousies, and corruption of the pashas, neutralise all thorough improvement, and the local Mahomedan landowners are more than a match for the central Government. Just now the alternative of reform or bankruptcy is very urgently presented for the consideration of Turkish pashas. Whether the chances of reform would survive the receipt of another heavy loan is more than doubtful. As it does not happen to suit the views of any of the great Powers that the Turkish Empire should be broken up, the insurgents are fighting a hopeless game. Their pressure, and the events in Herzegovina, have extorted from the Porte fresh promises of amendment, which, we suppose, will be violated when the exigency has passed. Never was there a more insoluble problem than is presented by the condition of Turkey. An Empire held together solely by the external pressure of Powers who fear a catastrophe more than internal misgovernment; a Sultan who builds costly palaces when his exchequer is empty; a succession of reforming Grand Viziers, whose enactments remain a dead letter; and a population ground down to the depths of despair by exactions which forbid prosperity, improvements, or enterprise—what is to be the outcome of these complications has baffled the wisdom of European Cabinets for a generation past, and may, for aught we know, perplex them for generations to come.

The autobiography of the recently deceased Charles George Finney, D.D., President of Oberlin College, Ohio, author of "Lectures on Revivals of Religion," "The Guide to the Saviour," "Systematic Theology," is in the press.

Mr. W. Chappell, F.S.A., has commenced the publication of "A History of the Art and Science of Music." The first of the four volumes of which it is to consist, contains the history of music from earliest time till the fall of the Roman Empire.

SOME CONTINENTAL NOTES.

(Continued from our last.)

In no respect does continental differ from home touring more than in the traveller's hotel experience. With us, large, attractive, and well-managed hotels are the exception; but at most of the continental places of resort they are the rule, rather than the exception. The Swiss, the Germans, and the Americans seem to have a genius for hotel-keeping, which displays itself in enterprises that look almost reckless in their daring.

No spot seems to be too high, or out of the way, for a large hotel, and sometimes, it must be confessed, it obtrudes itself in an almost offensive fashion. I have spoken of the new hotel on the top of the Rigi; and, on a second visit to Heidelberg, I find a huge white building, perched high up, and thrusting itself on your notice, as though to dispute the claims of the glorious old castle on your admiring gaze. Then how thick are the hotels on the shores of Como and Maggiore! Bellagio has two which are quite palatial in their appearance and arrangements—as though there were needed any adventitious attractions in the midst of scenery so exquisite, as to fill the traveller who sees it for the first time with wonder, as well as admiration. Yet I noticed that in these imposing edifices there is resulting effectiveness, from taste, rather than costliness. Of course, marble staircases cannot be looked for in England as in Italy—any more than the huge oleander trees, which form a strking feature in every Italian garden; but we could dispense with a good deal of the heavy and tasteless, albeit very expensive, hotel decorations and fittings with which we are so familiar, if we could have, instead, the lightness, delicacy, and grace which characterise Italian decoration.

One of the ablest and boldest of hotel experiments, is the "Excelsior," at Varese. This lake is small, pretty only, and not to be compared with the other Italian lakes. Yet, some distance from both town and lake, there has lately been erected an establishment with 200 bedrooms and six "grand salons"—some of them fit for dukes and duchesses—and a garden of unusual size. It has been built by a company, at a cost of 250,000*l.*, and, except that the neighbourhood has, I believe, a reputation for qualities which will recommend it to invalids, I am at a loss to know on what the proprietors base their hopes of success. Possibly, the Italian aristocracy and plutocracy find in congregating in such establishments a pleasure akin to that which contents some of our own luxurious, but not very active-minded people. The new hotel at Locarno—which has sprang up simultaneously with the opening of the railway to Biasca—will, no doubt, do well; as being at one of the gateways of the Italian lake district. At present, the landlord of the old German auberge, with its second-class accommodation and poor, but first-class prices, is making hay before his sun goes down.

Of the hotels on my recent route I will only add that they were uniformly clean, with good beds, and great civility on the part of the attendants—that the food and cookery were almost uniformly good, and the butter, milk, and bread, always delicious, with coffee above the English average, tea approaching it, and even "biftek" rivalling in excellence anything to be had in Cornhill and Fleet-street. But the wines are as dear as though they were imported from distant places; even where you are travelling in the midst of vineyards from morning till night!

Building operations seem to be carried on in the principal continental cities on as great a scale as they have been now for a long time in our metropolis. *We*, however, lost most of our picturesque buildings one or two generations ago, and have been putting up stately edifices in lieu of others which were simply common-place. But on the continent picturesque antiquity is being at once replaced by more or less handsome architecture. Some parts of Brussels appear to be wholly in the builders' hands. That part of Milan which is nearest to the Cathedral is being completely transformed, and the "galleries"—a series of Lowther arcades, on a far grander scale—contrast strangely with the old-fashioned, narrow streets and unimposing buildings all around. Even Zurich and Basle will soon lose some of their old quaintness; the shops, and banks, and public buildings now being erected looking as though they had been sent out on speculation by foreign builders, and been delivered in the wrong places. And how out of harmony, in some respects, are the works going on at Cologne and Milan Cathedrals with the utilitarian and material buildings rising in their immediate neighbourhood!

The tower rising at Cologne is, to be sure, but the completion of the original design, and who that sees the progress it is making does not hope—however vainly—that he may live to see the topstone in its place? But only enthusiasts in statuary can learn with satisfaction that 4,500 marble statues are not thought enough for Milan Cathedral; so that additions are being made year by year!

It may be that the places I visited are already overdone with churches; but I was struck with the fewness of churches in course of building. Nor do schools, asylums, hospitals, and other buildings for benevolent purposes strike the eye in Germany, or Switzerland, or Italy, as in our country, where they are now almost everywhere prominent. That, however, is only one of several differences which make the thoughtful English traveller regard his own country with thankfulness, if not with pride. The tawdriness and tinsel of many of the ecclesiastical interiors, the saint's-days' processions, the crucifixes, "stations," and wayside shrines, with coarse-looking priests and burly monks whom you continually meet—to say nothing of Sunday sights and sounds—remind you that, amid the sublimest and the loveliest of nature's scenes, there is the most wretched ignorance and debasing superstition. But in Italy, at least, the Protestant and the freedom-loving Englishman cannot help looking around him with hope, as he remembers the new *régime* on which she has entered. No longer need he exclaim,

> O Italy, how beautiful thou art!
> Yet I could weep, for thou art lying, alas!
> Low in the dust; and we admire thee now
> As we admire the beautiful in death.

There came into my hand a coin, with the head of Pius the Ninth, and, though not very old, it seemed to belong to a past age; and then, as I looked on the effigy of Victor Emanuel, on coin and in plaster, with pictures and busts of Garibaldi, and other heroes of Italian unity, I thanked God that I had lived to see Italy, not yet elevated, it is true, but free to rise to the heights of both material and moral greatness.

There were two places I wished to revisit for special reasons. When I was last at Wiesbaden, the gambling-tables were in full swing, but it was the last year of their existence. What will become of Wiesbaden when they are closed? asked some; while others declared that it would be ruined. Well! Wiesbaden still, I am glad to say, flourishes, and in some respects is greatly improved. Of course, many of its former *habitues* have disappeared. There are fewer disreputable French and Austrians, but an abundance of—I hope—respectable English, Germans, and Americans. The Kursaal is still open, and though its splendidly decorated rooms now look somewhat faded, and a little meaningless, the place is very lively. For there is an abundance of good music—a park and gardens which seem to me as beautiful as any to be found on the continent—hot springs for the invalids, and for the healthy, charming rambles among the Taunus mountains. With such attractions, and the Rhine and Frankfort and Homberg so close at hand, Wiesbaden will draw visitors in plenty, without the hellish seductions of the roulette-table and *rouge et noir!*

It was a pleasure to see Paris again under circumstances very different indeed from those which marked my previous visit. Just after the siege by the Germans, and the horrors of the Commune, I spent a week there and in the environs, examining in detail the destruction occasioned by both. The Prussian soldiers were even then in possession of St. Denis, and of some of the forts, which they held as security for the payment of the tremendous war-fine imposed by the victorious power. And if anything could add to the depressing effect of shattered buildings and wholly destroyed streets, it was the sight of the picture and other shops filled with "souvenirs" of the siege; of the miseries of which the Parisian shopkeepers were eagerly making capital. Of course all the traces of that terrible devastation have not yet disappeared. On the cleared spot in the Rue Rivoli, where the Bureau of the Minister of Finance stood, the grass is now growing, and nothing has been done towards rebuilding. The ruins of the Hotel de Ville are cleared away; but the great space still remains open. Very little progress has been made with the Tuileries, and some other public buildings yet remain to be rebuilt. But the work of restoration has made such progress, that the minor traces of the great disasters of 1871 have wholly disappeared. I will not say that Paris looks as gay as it did during the Empire, for assuredly it does not. There seems less vivacity, the soldiery look slouchy, and there are fewer signs of dash and enterprise in the general appearance of the city. It, however, is still Paris—the handsome and imposing city which, by day and night, so strikes and delights the traveller who sees it for the first time. The Bois de Boulogne is as trimly kept as ever, and the utmost pains have been taken—and successfully taken—to repair all the damage done by either foreign or domestic foe. The contents of the Louvre have been rearranged, and have a fresh and attractive look. The library is gone, but the great pictures are there. The most significant change is the absence of the Napoleon relics; while gaps have been filled up with cabinets, and other articles, which look as if they had come from the private rooms of the Tuileries. A visit to the Louvre, with the Tuileries hard by, is very suggestive, and, indeed, no thoughtful person can walk about the streets of Paris without finding much food for reflection. Just now all seems peaceful—perhaps to some people quiet to tameness—but are the troubles of Paris and of France yet over? The traveller hopes so; but, whether he treads the soil of Germany or of France, he has an uneasy feeling, arising from the thought that both nations are arming to the teeth, and, before many more holiday seasons are over, may be once more flying at each other's throats.

The King of Sweden will publish in London, "Poems, Essays, and Speeches."

The concluding volumes of Lord Palmerston's Life, of which the Hon. Evelyn Ashley is to be editor, are in the press.

The Gospel of St. Luke, translated into Japanese by a body of American missionaries for the American Bible Society, has been published at Yokohama.

Miss Warner, the authoress of the "Wide, Wide World," "Queechy," &c., is about to publish, first in a serial shape, a new novel, entitled, "Wych Hazel." The book will simultaneously appear in New York and London.

A new work is in progress, to form a thick octavo volume, entitled, "The Midland Railway, its Rise and Progress: a Narrative of Modern Enterprise." The Rev. F. S. Williams, of Nottingham, is the author. The book will contain numerous illustrations and some maps. Mr. Williams not only proposes to trace the annals of the railway from its commencement, but to give much information of a topographical and historical character in reference to that portion of England in which the Midland had its origin.

Mr. Tilton, of American notoriety, will (says the *Athenæum*) shortly publish a volume entitled, "Unsolved Problems." It is understood that the book is composed of a collection of essays, of which the first is entitled, "The Problem of Life." Since the Beecher-Tilton trial, Mr. Tilton has been lecturing on the subject to enormous audiences in the United States, and now actually proposes to "do" London. As a preliminary step, it is stated that he has been "wax-figured" for Madame Tussaud's—a process which Mr. Beecher has long since undergone, without, however, as yet having "done London."

The *Bombay Gazette* tells the following curious incident in connection with the forthcoming visit of the Prince of Wales to India. In consequence of a combination amongst the dealers of glass in Bombay, the committee appointed to arrange for the illumination during the visit of the Prince of Wales have telegraphed for several thousands of tumblers from home. These are guaranteed by the manufacturers to arrive in Bombay next month.

FIGURATIVE SPEAKING.—Inspector of Schools to Scripture Class:—"First boy, repeat the parable of the leaven." (First boy does so glibly enough). "Very good. Now what is leaven?" (No answer.) "Next boy?" Next boy:—"'Leven, sir? Two strokes on your slate, sir!"—*Fun.*

A "SWAMP MONSTER."—A "swamp monster" has been causing a painful sensation in North Carolina. The monster, who haunts the neighbourhood of Kit's Swamp, is described as being in appearance quite similar to that of the wonderoo, though from the knees downwards its feet and limbs are in shape and form precisely human. In height it measures about five feet, while its volume round the chest "would eclipse the Cardiff giant." For several weeks past it has been preying upon poultry, garden vegetables, and green corn to an alarming extent. The other day a coloured man named Asa Grandy was at work in a field, while his little child five years old was playing in a corn crib with a neighbour's child. Suddenly he heard the children screaming, the dogs barking, and his wife shrieking for assistance. Rushing to the edge of the cornfield whence the cries proceeded, Asa found himself face to face with the "swamp monster." The intelligent but eccentric being with a child in each paw was making towards the woods. On meeting Asa it paused for a moment and appeared to hesitate as to the course it would take. Asa, with all the strength of an enraged parent, immediately knocked it head-over-heels by a well-directed blow on the forehead. The children fell to the ground, happily uninjured, and the monster, regaining its feet, took to its heels, and with "lightning rapidity" plunged into the recesses of a neighbouring wood. Its conduct has, it is stated, aroused much indignation among the mothers of Kit's Swamp.—*Pall Mall Gazette.*

Literature.

*ABRAHAM; AS BY A CONTEMPORARY.**

The peasant gathering brushwood in the ear of the colossal figure on Mount Athos was not credited by Mrs. Barrett Browning with any conception of the grand and imposing outline presented to those who looked reverently from a distance. It is the same in many other things. Too much knowledge, too great nearness, may blind instead of helping vision. Details are not of the least value in themselves, but only in the measure that they are typical and characteristic. They often overwhelm and pervert, indeed. Great biographers and historians know this, and act upon it faithfully—instinct for the typical and select it is mainly which makes poets and artists. Mr. Carlyle could not have helped his portrait of Abbot Samson, and deepened the impression which he produces on us by never so many additional particulars and figures about the abbot's wise management of the abbey lands. Looking at the matter in this regard it may seem ungrateful to say it, but it is nevertheless true, that Abraham is not brought a whit nearer to us by Mr. Allen's ambitious effort. He gathers details from all quarters, and ingeniously works them into his narrative—sometimes committing the most egregious anachronisms, and putting into the mouths of his men of early times the result of recent investigations. It has altogether a very bizarre look this attempt to reconstruct the life of the great patriarch; and to our thinking is an entire failure. Much better had Mr. Allen contented himself with putting into a simple connected account the large mass of information he has gathered without the dramatic pretence—which is of the very flimsiest. The narrative is put into the mouth of Enos, who is the faithful and trusted companion of Abraham in his journeyings, and meeting Seth, the son of Eber, in the Euphrates Valley, they are induced by him to visit the home of the aged Eber, which nestled amid the hills—Abraham telling his companion that his "heart yearned "with unappeasable longing to converse with "Eber, and to connect God's call to him with "his anxious revelations." Some passages of description are fairly well done, as this for example:—

"On the following day the caravan skirted the mountain on its way to the northern side, while Seth and myself journeyed to the south of it over the plain. An undulating country lay before us, crossed by deep ravines worn by the winter torrents. Veins of marble appeared here and there above the soil, interrupting the carpet of flowers spread over the face of the country. Villagers brought to us presents of sheep, flour, and figs. We halted near a muddy pool of salt water infested with flies. Seth informed me that at night time the mournful note of the small desert-owl, resembling the cry of the camel driver, often misleads the weary traveller in these parts. Now the low broken hills into which the mountains of Eber subside began to cease, and the high ridge of the mountain itself appeared on our left hand. The rocks, wooded here and there with dwarf oak, were of a rich golden colour, and the numberless ravines which furrow its sides formed ribs of deep purple shadow. Such is the richness of the grass of the desert in the spring season, when the pastures are good, that the camels need not be watered for two months. To our right rose a mound resembling the Tower of Babel. It is said to have been built by Nimrod when he invaded this northern land. We now approached nearer to the mountain, over broken ground at the foot of it, crossing deep watercourses worn by the small streams, which lose themselves in the desert. The villages are prettily situate(d) high up on the hillside. At the foot of it roamed flocks and herds without number: the country was populous and smiling with abundance under the gentle sway of Eber."

Eber communicates to them the story of the Creation and the grand incidents in the life of Adam, then passes on to a description and disquisition on the art of Tubal-Cain—utterly overborne by modern ideas—and tells the story of Enoch's translation, of the birth of Noah, the building of the Ark and the coming of the Flood—all with a sort of detailed modern realism which detracts, in our idea, from the grandeur of the Scripture story. This is the description of Tubal-Cain:—

"Meantime, Tubal was preparing for the festival that would commemorate the victory of the cunningest secrets of his art. Tubal had fallen from a high ideal. In youth he had loved to listen to the singing of the birds and laughing brooks and moaning trees. Nature's pure and gentle voice awakened in his soul responsive harmonies. But long, long since these had died, yielding their peace to songs of war and dance and revelry. To awaken fresh fire in the fierce warrior's soul, to kindle the unwearied dance of young men and maidens, to force from the harp thrilling accompaniments to voluptuous song, was to him now the aim of his immortal life. How fallen! From how great a height to how low an abyss! Tubal was endowed with keen

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* *Abraham: His Life, Times, and Travels* (3,800 years ago.) As by a Contemporary. By the Rev. F. ALLEN, M.A. With a map. (Henry S. King and Co.)

sense of harmony and inventive skill. He was the father both of instrument and song. His creative hands fashioned the sweet sounding lyre and dulcet flute. He called into being the many toned melody of pipes; his voice-entrancing heart and hands, poured forth a rich treasury of song; delicate fingers, running over the many-tongued lyre, enkindled or quenched by, turned the hearts of his hearers. As he willed to move them, so they moved. He was wont to say, 'Whom and what does not music soothe? Sweet toned strains arise as the foundation of future glory and the faithful pledge of deeds of valour. Without song noble deeds die. Virtue is nurtured by fostering song; words outlive they deeds they celebrate."

In this wholly modern fashion Mr. Allen writes the history of Abraham as by a contemporary. There is, it must be said, a good deal that is admirable in many parts in the execution; but we cannot help regarding the plan as a radical mistake, whereby power has been wasted. The Appendices bring together much useful information, and show that Mr. Allen has spared no labour in the laying of his foundations, whatever may be thought of the very ambitious superstructure reared upon it.

*DWELLINGS OF THE POOR.**

Miss Octavia Hill has grappled successfully with one of the most difficult and disheartening of our social problems. Who is there among even the most occasional of visitors to the London poor in their own homes that has not been dismayed and utterly confounded before the sights, sounds, and smells that have assaulted his three senses simultaneously or in quick succession? There can be little doubt—though it may be mortifying to confess it—that coarseness, dirt, and the sight of apparently hopeless misery drive away from the poor many of their well-wishers, who possibly quiet their consciences and condone the evasion of a burdensome responsibility by picturing to themselves an ideal state which will be reached in coming days when sanitary legislation and a compulsory system of education have had time to effect the changes expected of them. Meanwhile, the poor are left very much to shift for themselves, although molested occasionally by the visit of the city missionary or the district visitor, a privilege which is appreciated in a variable degree, the amount and quality of recognition being regulated by domestic circumstances, rather than by any considerable awakening to spiritual needs. But if there is much labour of this kind without visible or immediate result, "in due season" such faithful, self-sacrificing workers "will reap, if they "faint not," for others build upon the foundation of their experience, and are warned and stimulated by their example, while the detractors, who raise the laugh at "clumsy "philanthropy" and "mistaken zeal," withdraw themselves altogether from the region wherein Christian counsels are framed and Christian graces spring.

Miss Hill appears to have the "enthusiasm "of humanity" in a very high degree; and it would be difficult to say whether "faith," "hope," or "charity" were best exemplified in her varied plans of action. Her desire from the first was that the "never-dying hope" which she found characteristic of the poor "might have leave to spring, and with it such "energy as might help them to help themselves."

The following also are good axioms, and indicate her tone and bearing towards the poor:—

"It is far better to give work than either money or goods.

"It is most helpful of all to strengthen by sympathy and counsel the energetic effort which shall bear fruit in time to come.

"It is essential to remember that each man has his own view of his life, and must be free to fulfil it; that in many ways he is a far better judge of it than we are, as he has lived through and felt what we have only seen. Our work is rather to bring him to the point of consideration, and to the spirit of judging rightly, than to consider or judge for him.

"The poor of London (as of all large towns) need the development of every power which can open to them noble sources of joy."

Miss Hill's book is one of reprints, and many of our readers will perhaps be familiar with one or more of them, but none the less will they welcome them in this collected form. The first appeared in the *Fortnightly Review* just nine years ago, and the six subsequent ones in *Macmillan's Magazine*, the last of these, on "Space for the People," as recently as last month. The following quotation from the first chapter will serve to remind our readers if not to inform them of the nature of the work to which Miss Hill has devoted herself for the past ten years. It has been followed up by further experiments of a similar character, and with equally cheering results. We should remark by way of explanation that the following extract relates to the purchase by Miss Hill of three small dilapidated houses by means of capital provided by Mr. Ruskin with the view of enabling her as owner to effect immediate sanitary improvements:—

"Thus empowered and directed, I purchased three houses in my own immediate neighbourhood. They were leasehold, subject to a small ground rent. The unexpired term of the lease was for fifty-six years; this we purchased for 750*l*. We spent 78*l*. additional in making a large room at the back of my own house, where I could meet the tenants from time to time. The plan has now been in operation about a year and a half; the financial result is that the scheme has paid 5 per cent. interest on all the capital, has repaid 48*l*. of the capital; sets of two rooms have been let for little more than the rent of one, the houses have been kept in repair, all expenses have been met for taxes, ground rent, and insurance. In this case there is no expense for collecting rents, as I do it myself, finding it most important work; but in all the estimates I put aside the usual percentage for it, in case hereafter I may want help, and also to prove practically that it can be afforded in other cases. It should be observed that well-built houses were chosen, but they were in a dreadful state of dirt and neglect. The repairs required were mainly of a superficial and slight character: slight in regard to expense—vital as to health and comfort. The place swarmed with vermin; the papers, black with dirt, hung in long strips from the walls; the drains were stopped, the water supply out of order. All these things were put in order, but no new appliances of any kind were added, as we had determined that our tenants should wait for these until they had proved themselves capable of taking care of them. A regular sum is set aside for repairs, and this is equally divided between the three houses; if any of it remains, after breakage and damage have been repaid, at the end of the quarter, each tenant decides in turn in what way the surplus shall be spent, so as to add to the comfort of the house. This plan has worked admirably; the loss from carelessness has decreased to an amazing extent, and the lodgers prize the little comforts which they have waited for, and seem in a measure to have earned by their care much more than those bought with more lavish expenditure. The bad debts during the whole time that the plan has been in operation have only amounted to 2*l*. 11s. 3d. Extreme punctuality and diligence in collecting rents, and a strict determination that they shall be paid regularly, have accomplished this, as a proof of which it is curious to observe that 1*l*. 3s. 3d. of the bad debts accumulated during two months that I was away in the country. I have tried to remember, when it seemed hardest, that the fulfilment of their duties was the best education for the tenants in every way. It has given them a dignity and glad feeling of honourable behaviour which has much more than compensated for the apparent harshness of the rule."

Let none hastily conclude that there is nothing but the gospel of sanitary reform in these pages. A little later on one reads:—

"From the proceeds of the rent also, interest has been paid on the capital spent in building a large room where the tenants can assemble. Classes are held there for boys twice weekly, for girls once; a singing-class has just been established. A large class for married women and elder girls meets once a week. A glad sight it is, the large room filled with the eager, merry faces of the girls, from which those of the older, care-worn women catch a reflected light. It is a good time for quiet talk with them as we work, and many a neighbourly feeling is called out among the women as they sit together on the same bench, lend one another cotton or needles, are served by the same hand and look to the same person for direction. The babies are a great bond of union. I have known the women who not long before had been literally fighting, sit at the work class busily and earnestly comparing notes of their babies' respective history. That a consciousness of corporate life is developed in them is shown by the not unfrequent expression, 'One of us.'"

We had marked other passages for quotation, but our space is exhausted. We must, therefore, refer our readers to the book itself for further information upon the "Homes of the "London Poor," and the various plans adopted or projected by Miss Hill and her co-workers (for time and patience have wrought organisation and attracted zealous followers) in the amelioration of the bodily and spiritual condition of their poorer neighbours. We are sanguine enough to believe that not a few who read the book thoughtfully will "begin to consider "practically"—to use Miss Hill's own words, though not intended to have this application—"whether in their own small sphere they can "form no schemes of help, which shall be life-"giving, stimulating hope, energy, foresight, "self-denial, and choice of right rather than "wrong expenditure."

* *Homes of the London Poor.* By Octavia Hill. (Macmillan and Co.)

*HISTORY OF CO-OPERATION.**

Whatever may be said of Mr. Holyoake's "History of Co-operation," as a whole—and it will be some time before an opinion can be given on that point—there can be no doubt that he has made a good beginning, having set about his work in the right way. He has spared no labour in collecting his materials, and he sets them together in a certain strong and ready way, without much pretence to literary finish. He is full, too, of a kind of *naïf* self-communication, which adds greatly to the interest. For instance, he tells us of the mode by which he laid his friends and acquaintances under contribution, and the manner in which he dealt with the masses of matter thus brought before him, in a most characteristic way in the preface:—

"I have sought, as was befitting such an undertaking, the co-operative assistance of all informed persons, both in England and America, saying to them that any books, pamphlets, rules, placards, papers, and letters relating to the early or out-of-the-way history of the co-operative movement, I should be glad to hear of, to borrow, or to buy. . . . . I asked for remarks or speeches of theirs that had any quality in them—particulars of what ultimately became of the persons themselves; references to correspondences in old local newspapers, and other imaginable kinds of relative facts. Moreover, I desired that none who could do me the service of sending me any information would assume that I might know what they knew. I wanted to be sure that I knew it, and trusted none would suppose some one else had given me the same information as the result of such supposition would prevent me knowing many things of interest. It was said of Hume that his 'History of England' would have been more accurate but for the obligation he was under of sometimes imagining his facts, from the difficulty of navigating his portly person to the other end of his sofa, where the means of their identity [? identification] lay. *For myself, being as lithe as an Indian and resilient as an American, I might be depended upon to get at any fact which came within reasonable distance of me.*"

And so we have, as might be expected from the method, a most thorough record of the main incidents in the history of co-operation, which means, we are told, "concert for the "diffusion of wealth; leaving nobody out who "helps to produce it." Till this is clearly understood, urges Mr. Holyoake, there is no proper conception of the real purpose of co-operation. After a view of the miserable condition of England prior to the initiation of the movement, Mr. Holyoake sketches gracefully and well the Utopianists who led to it—Sir Thomas More, Harrington, the friend of Charles the First, who wrote the "Oceana," Bellers, Mirabeau, St. Simon, Fourier, and others. Then comes a sketch of Owen, as the real founder of co-operation. The affair of Lavarll Mill is described at length; Owen's relations with Dale; all the details of administration are glanced at and criticised; while the defects of the system are honestly exposed, though it is hardly to be expected that Mr. Holyoake should deal so decisively as he might with the radically false ideal that lay at the bottom of Owen's best schemes, and vitiated them—viz., that "by the "wise use of material means *alone* men might "make society what it ought to be. The rise of the movement through its publications. the "*Economist*" (which title was adopted later for an organ of a more successful type) and others—is traced out, and the character of Owen submitted to careful analysis. Owen was one of the few who are capable of personal inspirations and yet are seldom lifted from the hard and exact fact—who cared for the friendless, regardless of himself, and who vitiated his great plan by a too great confidence, notwithstanding that few could drive a bargain better. Mr. Holyoake writes:—

"Mr. Owen looked on men through the spectacles of his own good nature. He seldom took Lord Brougham's advice to pick his men. He never acted on the maxim that the working class are as jealous of each other as the upper classes are of them. The resolution he displayed as a manufacturer he was wanting in as a founder of communities. Recognising his capacity as a manufacturer, even Allen, the eminent Quaker partner, wrote to him, 'Robert Owen, thou makest a bargain in a masterly manner.' Sir John, then Dr. Bowring, allowed that the only time Jeremy Bentham ever made money was when he was a partner of Mr. Owen."

It is rather suggestive in its own way to find Mr. Holyoake asserting "that Owen had the "*fatal idea of the New Testament* that equality "was to be attained by granting to a community "'all things in common' at the commence-"ment." Lord Brougham, doubtless, had an eye on this defect in Owen's reading of men's capabilities, as a whole, and as yet untrained, to regard even their own best interests, when he said:—"Co-operation will, by and by, do "for the worst, but it must begin with picked "men."

The progress of the co-operation idea is further traced with marked ability and distinctness, though its communistic and socialistic periods—many an attack from bishop and layman coming in to be described—but we regret that our space will not allow us to follow Mr. Holyoake into details. His book, in spite of some defects, will no doubt be accepted as a reliable exposition of the principles of a great system which is certain to have its effect on the development of future societies.

We have spoken of the *naïf* self-confession which illumines these somewhat dry and detailed chapters. Another characteristic instance of it is to be found in a note at p. 404, in the chapter on "Forgotten Workers"—"not "a few of whom, after speeches of fiery protest "on behalf of independence and noble pride in "councils of self-help, in political movements "to which they were also attracted, spent

* *The History of Co-operation in England: its Literature and its Advocates.* By George Jacob Holyoake. Vol. I. The Pioneer Period—1821-1844. (Trubner and Co.)

"months and years in the indignity of prison, "and at last died on a poorhouse bed, and were "laid in a pauper's grave." This is the note:—

"One might give many instances. One is that of George White, of Bradford, who died in the poorhouse of Sheffield. Had I known of his death at the time I would have asked Mr. Hardy, who was then Home Secretary, for leave to remove his body and lay it by the side of Holberry, the Chartist, who died in prison, and was buried with public honours in Sheffield. Tory though Mr. Hardy is, I think he would have given the order. White was well known to his father, who had some respect for the vigorous and turbulent Irish Chartist. We were both in prison at the same time, and it was arranged that he who was out first his wife should make pies and take to the other. As I was at liberty first, many savoury pies found their way to White's prison. I have no doubt he died dreaming that more pies were coming to him, for he was very desolate."

Does Mr. Holyoake not err, when he speaks of "Thorn, the poet, of Inverary," at p. 331, and should it not be poor "Thom of Inverury," of whom no one who knows his pathetic story can think but with a sigh? Mr. Holyoake, too, at p. 338, should say the Rev. Dr. William Anderson, instead of the Rev. Mr. Anderson. It is pleasant to know that, in spite of Dr. Anderson's vehement charges against the socialists, Mr. Holyoake can speak of him "as a "man of character and great ability and generous "political sympathies, from whom in later years "I oft had the pleasure, through my friend, Mr. "William Logan, the wisest city missionary I "have known, to receive valued communications."

THE MAGAZINES FOR OCTOBER.

The second article in *Macmillan's Magazine* on "John Knox and his Relations to Women," by Mr. Stevenson, is better than the first, bringing out much strength and tenderness of attachment. This should be so, from what we know of human nature. For Knox, with all his severity, was a humorous man, and the humorous man is generally tender and affectionate. Mr. Stevenson has thrown some lights and half-lights upon the great Reformer's character, which we would not willingly dispense with. There is strength and breadth in the present article on "Natural Religion," but we should not agree with all that we find written. For instance, "Nature presents herself to us a goddess of un-"weariable vigour and *unclouded happiness*." Is it so? If so, how many of us have read her wrongly, finding, too often, not happiness, but inexpressible sadness, sorrow, and a wearying melancholy? We find not a few indications of this kind in these articles. How shall we thank Mrs. Oliphant for her delicious "Curate in Charge," where we have some of her very best characters? Well, we will give a deep and hearty "Thanks." There is some truth in Miss Macdonnell's sketch of the American "Heroine," but not all the truth. We think she does not give sufficient credit to passion, which is often unmistakably brought out. We have, besides the above articles, two of remarkable character, on the "Banians," by Sir Bartle Frere, and the "Exploring Expedition to "Western Yunnan," by Dr. Anderson. We must say, again, that we do not care for the articles on "Torquato Tasso," and Mr. Harley's poetry is striking in form rather than in substance. Analyse it quietly, and what do you get?

We have, in *Blackwood*, an interesting paper on the London police courts and their work with one or two very characteristic anecdotes, but the best of the contents are in other pages. The "Dilemma" is worked up to a crisis with great power; but is it not a mistake to have written so plainly that any one intimate with the scenes of the Indian Mutiny must now identify "Mustaphabad"? We do not often find plain figures mixed with sentiment and philosophy as we find them mixed in the article on "Money." But the moralizing is almost too old, and, after all, Johnson perhaps has said the best thing about it; but this is good:—

"It would be out of place to say anything about the grand things that can be done with money, for great uses of it require a vigorous moral effort altogether in opposition to the habitual tendencies of its influence. Small goodnesses, such as public alms giving and church-building, are beneath serious attention, for in this country they are little more than a local form of ostentation—a direct effect of the advertising vanity which is provoked in Britain by large possessions. There is infinitely more true charity amongst the continental nations, notwithstanding their comparative poverty, than this rich English race can show, for gifts abroad are almost always hidden; there the right hand is really unacquainted with what the left fingers do. The stain of money lies specially upon Great Britain—its great mark is here; it is consequently for us to set the example of a fight against it, and to show that though we are the only people in Europe of whom a "Book of Snobs" could be written, we recognise, at all events, our peculiar national defect, and mean to try to cure it.

Now, this writer very sensibly concludes his paper with an extract from Voltaire, "It is more "easy to write about money than to have it." Is it not the difficulty of getting it that makes it valuable? and if so, how can human beings be cured of their love of it? We have another moralizing article on "Subordination," with a brisk tale, "Wrecked off the Riff Coast," and an admirable sketch of "Michael Angelo."

Fraser's Magazine is always more than worth reading, but you should read it in a perfectly leisure hour. Was it needful to discuss the question whether "Monarchy is an Anachronism"? How could that be an anachronism which is prevalent at the present time? However, the paper is suggestive, and should be read by all thoughtful people of Republican tendencies. Professor Owen next contributes a singularly interesting paper on "Petroleum and Oil Wells," where there is much geological information and some considerable facts of useful importance. For instance, that "the heaviest "oil is the best and safest," and that "there is no "likelihood of the recurrence of the great produc-"tion of former years." The writer on the "Character of Mary Tudor"—Mr. Pigott—is following the new fashion of whitewashing a black enough character, asserting that the horrible epithet of "Bloody Mary" "was ill-deserved personally by "that unhappy Queen." We are never likely to agree with him, and should have to read a great deal more than he has written to convince us that he is anywhere near right. It is very well to refer to Pole and others; but Mr. Pigott forgets that what they did was to please the Queen; and, besides, blackening Cromwell (when did Cromwell burn?), will not make Mary any the better. But what illustrations we have here of State-Churchism—familiar enough, but yet not sufficiently familiar:—

"After Henry VIII. had been declared supreme head of the Church, it was treason to deny that supremacy. Many eminent persons perished for refusing to acknowledge him in that capacity, among whom were Fisher, Bishop of Rochester, and Sir Thomas More, two of the most learned and distinguished men of the age. On the dissolution of the monasteries we have the deaths of the Abbots of Reading and Glastonbury, and the Prior of St. John's, Colchester, besides monks of the suppressed houses. *It is estimated that* 72,000 *persons in all—or about* 2,000 *a year—were executed in the reign of Henry VIII.*

"Executions under the statute *De Hæretico comburendo* were not so numerous as before, because the law against treason answered the same purpose. But lest it should be thought that this arose from a merciful feeling, we may note the nature of capital punishment for treason. The convicted person was drawn on a hurdle to the place of execution, hanged, disembowelled *alive*, then cut down and beheaded. The body was cut into four pieces, and placed on the city gates or London Bridge.

"By the Act of Six Articles, passed June 24, 1539, death by fire was the reward for denial of Transubstantiation, advocating the necessity of reception of the Sacrament in both kinds, marriage of the priesthood, &c. Foxe says people 'suffered daily' under this Act, but Dr. Maitland shows that during the eight years it was in operation, there were only twenty-five prosecutions under its provisions.

"In October, 1538, we find Cranmer handing over to the civil power, to suffer death by burning, four Anabaptists: two of these were executed. In the succeeding month a proclamation was issued against Sacramentaries; and John Nicholson, alias Lambert, suffered under that edict. The unfortunate Joan Boacher—the Maid of Kent—was sentenced to death; and Dr. Hooker points out, that so far from being ashamed of it, the whole process, together with others of the same kind, dating from 1548 to 1551, is carefully narrated in his *Register*. Joan was burnt May 2, 1550, and said to her judges: 'It is a goodly matter to consider your ignorance. It was not long since you burnt Anne Askew for a piece of bread, and yet ye came yourselves soon after to believe and profess the same doctrine for which you burnt her.'"

There is a sensible article on our "Relations with Russia." Sensible because not alarmist, and we have, besides, in this month's *Fraser*, a paper on the "Proper Uses of Weath," the "Venetian "Navy in the Sixteenth Century," "Old China," "How History is Sometimes Written," the "Science Congress at Nantes," and Professor Newman on a "University Curriculum," matter weighty and various, and to use an old and familiar word "informing."

The two tales in the *Cornhill* are continued with animation and vigour. Especially do we like the working-up of the "Hand of Ethelberta," which is thoroughly original. Perhaps "At the Sea-side" was written at the sea-side; but, perhaps also, as a compensation for not going there. It tells us "the most miserable kind of happiness at the sea-"side is to be found by visiting Scarborough or "Brighton solely for the purpose of mingling in "their fashionable gaieties." But let us quote this—

On the other hand, the happiest mode of enjoying the sea is to put on an old coat and thick boots, and then,

procul negotiis
Ut prisca gens mortalium,

to give oneself up to thorough indolence and receptivity of seaside influences. Telegrams should be strictly interdicted, and only the most unimportant letters forwarded. The holiday should be set apart for some intellectual treat—reading the Laureate's last poem or George Eliot's latest story. Some study, however, out of the ordinary line of a man's business ought to be professed—say geology, or investigations into the marine zoophytes—to redeem idleness from the charge of being idle; or a big book may be taken to the sea, a history or a stiff theological treatise, to be able to put the amiable sophism upon ourselves that we intend to work, to give, in short, a backbone to a molluscous purpose. We lately met a clergyman on a six weeks' tour in Scotland who had thus taken with him Butler's *Analogy* and the judicious Hooker, for much the same reason, we suppose, as the ancient Egyptians were wont to introduce a skeleton at their feasts. Solitude at the seaside is a great mistake. Dürer very suitably introduced the sea as the background of his *Melancholia*. The immensity of the sea overwhelms the personality; but let a man have wife, sister, or friend with him, and then the presence of a kindred soul, and the ordinary everyday remarks upon the sea, vanquish the unvanquished. Above all, no one should seek the sea for enjoyment who is compelled to economise and strictly scan the day's expenses. Butchers have a trick at the seaside of not supplying the finest joints and of charging unconscionable prices, while landladies proverbially must make hay while the sun shines. Unless a man can wholly fling base domestic cares to the winds when he visits the sea, let him spend, say, three weeks there entirely free from anxiety, instead of the month he at first purposed, which would demand nice calculations and unsleeping thrift. Nothing so soon mars a holiday as care. It is the bunch of hyssop in our autumnal cup of joy."

"Sacrificial Medicine" is curious in anecdote, but a hundred years hence men will be laughing at the sacrificial medicine of to-day. "Cowper and Rous-"seau," is a pleasant paper. We do not sympathise with the directions taken by the writer of "Money "for Science." There is nothing new in the "Early "Years of Dante," which is one of those stock and stale subjects kept by for padding. There are about fifty of them altogether, and you can't take up the month's magazines without finding about half-a-dozen of them.

Another of those dramatic, sensational tales of the "New Magdalen" order—"Basil's Faith"—opens *Temple Bar*. It is swift, powerful, and full of situation, and, tending, as others of the same class have tended, towards the approval of the wicked and the detestation of the good, no doubt will be popular on the stage. "Red Indiana" is a capital tale of Red Indian humour—good whether it be true or not true. We have a quiet sketch of Andersen in "Two Danes," but nothing original; but we have not met before with the "Poet's Last "Song," which is translated from Andersen. Let us give it:—

"Like to the leaf which falleth from the tree,
O God, such only is my earthly life.
Lord, I am ready when Thou callest me.
Lo! Thou canst see my heart's most bitter strife—
'Tis Thou alone canst know the load of sin,
Which this my aching breast doth hold within.

Shorten the pains of death, shake off my fear,
Give me the courage of a trusting child.
Father of Love, I fain would see Thee near.
In pity judge each thought and act defiled—
Mercy, I cry! dear Lord, Thy will be done,
Save me, I pray, through Jesus Christ Thy Son."

The "Poor Eighteenth Century." Well, we do abuse it and despise it, and no doubt we forget how rich it really was. One of these days it may be said that more thought was born then than even in this nineteenth century, although we write more and we do more. "Leah" is brought to a close with a pathetic Nemesis. It has had good writing, and there are those who will say, and perhaps truly, that it is Mrs. Edwardes' best novel. On the whole we think it is. "O'Connelliana" will amuse for its anecdotes of the Liberator and others—especially Mr. Disraeli—and we should have liked that "Ride "across the Apennines" given next, but for a quiet unsensational tale, give us "Her Dearest Foe," which is admirably sustained.

Tinsley's Magazine is crowded with fictitious literature, four novels steadily running through it, and keeping pace with each other. We have characterised them all before. Dr. Maurice Davies gives another "Status Quo"; we have an amusing tale of "Two Strings to One Beau"; a sketch of a popular modern Italian novel (of which we are thankful to have only the sketch), and some verses. This is all, but of the novels three are of superior order.

And the two novels run on, with equal speed, through the *Gentleman's Magazine*. We will say no more of them until they are concluded. From the sketches in the Cowden Clarke "Recollections of Writers" we have the following of Godwin:—

"I again also occasionally met Godwin. His bald head, singularly wanting in the organ of veneration (for the spot where phrenologists state that "bump" to be, was on Godwin's head an indentation instead of a protuberance), betokened of itself a remarkable man and individual thinker; and his laugh—with its abrupt, short, monosound—more like a sharp gasp or snort than a laugh—seemed alone sufficient to proclaim the cynical, satirical, hard-judging, deep-sighted, yet strongly-feeling and strangely-imaginative author of 'Political

Justice,' 'Caleb Williams,' 'St. Leon,' and 'Fleetwood.' His snarling tone of voice exacerbated the effect of his sneering speeches and cutting retorts. On one occasion, meeting Leigh Hunt, who complained of the shortness of his sight and generally wore attached to a black ribbon a small single eye-glass to aid him in descrying objects, Godwin answered his complaints by saying sharply:—'You should wear spectacles.' Leigh Hunt playfully admitted that he hardly liked yet to take to so old-gentlemanly-looking and disfiguring an apparatus; when Godwin retorted, with his snapping laugh: 'Ha! What a coxcomb you must be!'"

Mr. McCullagh Torrens writes on paying for good recruits, of course in the direction of reform. It is well that his words on our system of administration should be weighed:—

"Bureaucracy has of late gained influence and power of a certain kind amongst us which it never had before. Its strength emphatically is to sit still. Its learning is the pedantry of formalism. Its chief purpose is a ramification of what it is pleased to call 'control' over every active impulse and local function and spontaneous association for mutual or general good. It seeks to cast its network of inspection and interposition over everything that is valuable or vigorous in social or industrial life, proffering with presumptuous airs of superior wisdom its advice and guardianship, and seeking in each fresh intrusion or usurpation an excuse for further expansion of its multitudinous staff of clerks, inspectors, and commissioners. The amount expended annually now upon the Civil Service is three times greater than it was five-and-twenty years ago; and the number of persons of various grades employed to decant and rebottle useless information in the various departments is increasing every year. The habit and practice of circumlocution has spread to the military and naval branches of the public service. The War Office is now a little town with its hierarchy, functionaries, and interminable references and transmissions, reports and memorandums, revisions and reconsiderations; and the ostensible head of the department is smothered in a cloud of details out of which he has seldom the strength of character to escape. The inveterate instinct of the unsympathetic sect of officials is to look back to what has been done before, instead of looking ahead for what is desired by the public at large in future. Every healthy or hearty suggestion regarding recruits or pensioners, rank and file or officers, canteens or accoutrements, better weapons or fairer pay, boards of inquiry with their whispered evidence and secret reports, and courts-martial with their impartial hearings and public judgments—each and all have to percolate through a mass of departmental obstruction before a drop of practical reform or redress can be recognised by those who wait and watch expectingly."

Probably nothing would cure all this but a clean sweep of everything—men and things—and beginning again. It would be the cheapest way.

One more chapter, we suppose, will finish a "Secret of the Sea" in the *Argosy*. Johnny Ludlow gives us another of his capital sketches in "Chandler and Chandler," but Johnny musn't write himself out. "A Broken Voyage" will serve Mr. Plimsoll's movement; it is a tale, we suppose, that might be written of hundreds of ships. "Dr. "Seymour" is a clear little sketch which might be wrought up to a little drama, but perhaps the writer does not need the hint? How good is "Old "Hundred," by Miss Beale—we have not read a pleasanter and simpler sketch for a long time.

Good Words brings out one of its very best numbers, which cannot always be done in October, because of the months that go before October. We will say nothing of Mrs. Oliphant's or of Miss Ingelow's novels; they will keep. In addition, we have a sermon, by Charles Kingsley, on "Charity"; Sir John Kaye writes of a street Arab, Mr. Ludlow on experiments in agriculture, Principal Tulloch on American colleges, and Dr. Carpenter on "A Piece of Limestone." We quote from Professor Tulloch's article:—

"There is something startling in the number of colleges and institutions devoted to the higher instruction in the country. According to the last report that I have seen of the United States Bureau of Education, there were no fewer than *three hundred and sixty colleges* and collegiate departments authorised to confer degrees in arts. And taking the State of New York by itself, I find from the eighty-sixth annual report of the Regents of what is called the University of the State of New York (1873), that there are twenty-two distinct collegiate institutions in this State more or less adequately equipped. The list is an imposing one, beginning with Columbia College (originally King's College) in the city of New York, now in the one-hundred-and-twentieth year of its existence, and ending with Wells College in Cayuga, which bears no date of origin, but seems quite a recent foundation. Of the number there are no fewer than six in the city of New York, viz., Columbia, University of the City of New York, College of the City of New York, College of St. Francis Xavier, Manhattan College, and Rutger's Female College. One college in the list (Genesee College, Lima, Livingston County) is reported as not in operation. Rutger's Female College numbered in 1872 seventy girl students, engaged in the study of classics, mathematics, modern languages, and various branches of science, and thirteen girl graduates. Besides this female college, there is another at Elmira, Chemung County, with one hundred and fifty students—and one better known, and supposed to be more efficient, of which we shall afterwards speak more particularly, viz., Vassar College, at Poughkeepsie.

Why has Dr. Tulloch perpetrated the abominable and miserable vulgarism of "female colleges"?

The *Sunday Magazine* is also rich in the originality of its contents. The author of the "Schonberg-Cotta Family" begins another tale, and, here let us say that this writer gives trouble to other writers by compelling them to—as we have been obliged to do—give the whole of her long title for the purpose of identification. Mr. H. A. Page gives a good sketch of Zeisbergen, the Moravian missionary. Mr. Duffield writes on the Chinese, and Dr. Blackie on Aldershot and its Mission Hall. We have, besides, a tale from Mrs. Stanley Leathes. The new volume of the magazine begins well.

The *Leisure Hour* is a fair number. The best articles are those on Principal Dawson, New Guinea, Caricature and Caricaturists, and Thomas Ellwood's poems. Some of the rest is padding, *e.g.* "Baxter's Statue," "Port Royal," the "Sultan of "Zanzibar," the "Early Life of Queen Victoria"—no one of which has the smallest literary merit.

The *Sunday at Home* is better. Mrs. Prosser's tale is sure to be liked. Dr. Edersheim continues his interesting sketches of "Jewish Life in the Time "of Our Lord," and "Lydia Patching's Diary" is good. The "Pages for the Young" in this magazine are always welcome.

BRIEF NOTICES.

The Dramatic Works of William Shakespeare. The text carefully revised with notes. By S. W. Singer. Vol. X. This volume completes the Aldine edition of "Shakespeare," with notes by Mr. Singer, F.S.A. It contains *Othello*, *Anthony and Cleopatra*, and *Cymbeline*, and the notes are, as usual, careful, methodic, and suggestive. Analogical passages in other authors are pointed out, and parallel lines in the other plays referred to, showing an immense amount of study and research. We think the publishers have done wisely in removing the "critical essays," by W. Walkiss Lloyd, from their former places as appendices to the plays, giving them in a separate volume. These, as the publishers say, "give in a succinct form accounts of "the several plays so far as ascertainable, and a "careful criticism of the subject matter of each." They are well informed, and may be very helpful to the young student, though so much has been done recently in the way of comparative criticism of the plays by Mr. Furnival, Mr. Swinburne, and Professor Dowden, and others, not to speak of the work of continental critics, that these essays can in nowise be regarded as other than introductory by any one who wishes to know the latest results of criticism on the text of Shakespeare. As a cheap library edition, however, we cannot think of a better than this; it is clearly printed in volumes of a handy size, and each play is annotated in such a manner that no superficial ambiguity remains.

Materialism. By J. M. Winn, M.D., M.R.C.P., &c., originally published in the *Journal of Psychological Medicine*, April, 1875. With Appendix. (Robert Hardwicke.) There can be no doubt whatever that our great hierophants of physical science—Professors Huxley and Tyndall—notwithstanding their extraordinary gifts of observation and exposition, and rare powers within their own field, are very apt to raise clouds instead of removing them when they travel into the dry metaphysical sphere, and deal with law, life, being, spirit, soul, and so on. Instead of any distinct position out of which a definite truth was evolved, there was bold assertion, followed by strange qualifications, as though a certain fear of public opinion prevailed afterwards, where logic had had none effect to deter, if, indeed, its directions had even been so much as recognised. The illogical reservations by which Professor Huxley tried to screen himself from attack at the end of his *Physical Basis of Life*, amounted to a kicking away of the very terms of his first definition, and some of the remarks made by Mr. Tyndall in modification of his Belfast speech, are too closely kindred with these. It does not say much either for their reticence, or for their regard for their spoken words, that something so like to quibbling has been resorted to on questions of a nature so deep that any person having the true philosophic mind would be slow to speak decidedly, since inevitably a certain tone would have its effect in unhinging the opinions and deadening the hopes of others. But it is simply a matter of fact that on such topics our greatest scientific minds have given bold and disturbing deliverances, which they have afterwards modified in such manner as to amount to a confession of most unphilosophic precipitancy—proceedings very different surely from those of Newton, Davy, Brewster, Forbes, Faraday, and Whewell in reference to such matters. This is the point which Dr. Winn seizes and exposes in this little volume. He does not follow the subject in the closest and completest logical form, but he carries large knowledge of a special kind, and considerable ability to seize points and expose the fallacy of an argument. His book is full of suggestive remarks, and it may at the present time and in this unambitious form be found very useful. After showing the inefficiency of the Darwinian theory to exhaust the data; and the necessity that must soon arise for a new dictionary of terms at the hands of our modern *savants*, he disposes of the various leading positions of the materialistic school. This is a very good specimen of his style:—

"The chief dogma of the new school is that mind and all its faculties—perception, memory, will, reason, imagination, as well as all moral attributes—are the result of bodily functions, as if they were secretions from the brain, like those of the liver or kidneys. They have various unintelligible modes of describing the phenomena of the mind. Its operations are spoken of by some as the product of the caudate cells of the brain—by others as a disturbance of the equilibrium of the nervous power—as expressions of material changes in the brain—as an emanation from the body, &c. It seems strange that anyone can believe, or expect others to believe, that assertions like these, unverified by careful scientific inductions, can be substituted for what is commonly understood by the word 'mind.' Mind is a fact, although it cannot be demonstrated mathematically; its existence is proved by our own consciousness, and its operations are indelibly inscribed on the literature and art of ages. We know its existence by its effects, and it would be as absurd to doubt it as to doubt that of a God, although we cannot explain the nature of either. That it is connected in a mysterious manner with our organisation no one can disbelieve, but we defy any modern physiologist to explain the connection. Even the materialistic Dr. Tyndall, as we remarked before, says 'we soar into a vacuum' if we attempt to do so. The new school speaks confidently of their ingenious speculations as if they were facts, and as if recent researches had thrown a flood of light on the functions of the brain and spinal cord; but we should like to ask whether any one really great fact has been elicited since the discoveries of Sir Charles Bell and Marshall Hall. The nervous fibres of sensation and motion have been traced a little further towards the periphery of the brain, but we are as ignorant as ever of the precise function of the caudate nerve-cells of the cerebral convolutions; we can only surmise that it is through them that sensations are perceived and volition exercised."

Claims of Animals. A Lecture delivered on behalf of the Society for the Prevention of Cruelty to Animals. (S. W. Partridge and Co.) This little book contains a large number of anecdotes illustrating the sagacity, intelligence, and affection of the lower creatures in a very pleasant manner. It has numerous neat little woodcuts, and is altogether such as may be placed in the hands of young people, or even of their seniors, with great profit.

Gleanings.

A youth, noted for mathematical genius, announces that the form of an escaped parrot is a polly-gone.

It is remarked, as an odd coincidence, that at a communion service recently conducted in Orkney the officiating ministers were the Rev. Messrs. Robb, Roy, and M'Gregor.

A remarkable article—fish flour—has lately been introduced into the market. It is prepared from dried fish of first quality; it is thoroughly desiccated, and then ground in a mill.

Hereditary gout is a disease of the meanest sort. Its victim suffers all the pain of first-class gout and is, at the same time, aggravated by the thought that some old grandfather had all the fun acquiring the heirloom.

A fire-eating Irishman covered with wounds received in duels challenged a barrister, who gratified him by accepting. The duellist, unable to stand without support, requested that he might have a prop. "Suppose," said he, "I lean against a milestone?" "With pleasure," replied the lawyer, "on condition that I may lean on the next." The challenger burst into a fit of laughter at the joke, and swore he would not fight so good-humoured a gentleman.

Rather Disappointing.—The *Christian Leader* tells us an amusing story of the Rev. Dr. Burroughs, of Portland, N.S., who, while spending his vacation at the Isle of Shoals, found an old deserted church, which he repaired at his own expense and occupied every Sunday during his stay, doing no little work on week-days on behalf of its benighted owners. At length the time came for Mr. B. to return home; and so, one day, bidding his late hearers an affectionate farewell, he jumped into his sail-boat, and was just about to glide away from the shore when he heard a loud halloo behind, and, looking back, saw a man hurrying at hot haste down the hill. What was the latter's mission? To present the worthy divine with some slight testimonial of the respect of his whilom parishioners, no doubt, perhaps a gold watch and chain—for they do give such things to clergymen—or perhaps a crisp bank-note that would make him a hundred dollars richer, or something of that sort. Alas, for "man's inhumanity to man"! It a was bill for the use of the church, which the trustees had made moderate in view of the fact that its creditor was a clergyman! Exit the doctor, having paid the bill. The doctor does not go to the Isle of Shoals next summer, strange to say. No doubt the

aborigines there will look upon this decision as another evidence that Christianity is in the decline—that its ministers have become utterly mercenary.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTHS.

ROWLAND.—Sept. 29, at Selwood, Hornsey-lane, London, the wife of the Rev. Alfred Rowland, LL.B, of a daughter.

CLARKSON—Sept. 30, at Salisbury, the wife of Rev. W. Clarkson, B.A., of a son and daughter.

MURSELL.—Sept. 30, at Clapham, the wife of Arthur Mursell, of a daughter.

MARRIAGES.

MELLOR—FENTON.—Sept. 29, at Bemford, near Rochdale, Charles Mellor, Esq., barrister-at-law, son of the Hon. Mr Justice Mellor, to Helen, youngest daughter of the late John Fenton, Esq., formerly M.P. for Rochdale.

SKEGG—PIMM.—Sept. 30, by license, and afterwards at Orange-street Congregational Church, by the Rev. Dr. Tompkins, assisted by the Rev. A. Muir, M.A., the Rev. Frederick C. Skegg, of St. Heliers, Jersey, to Louisa, daughter of Mr. J. Pimm, of Brewer-street, Golden-square.

REES—COULSON.—Oct. 2, at Crouch-end Congregational Church, by the Rev. Henry Simon, William E. Rees, of Mornington-villas, Woodford Wells, to Emma Mary, eldest daughter of A. H. Coulson, 97, Mildmay-road, N.

COLLYER—REYNOLDS.—Oct. 5, at the Congregational Chapel, Therfield, Herts, by the Rev. J. B. Millsom, Joseph Collyer, of 7, Alexandra Villas, Crouch End, London, to Annie, second daughter of Joseph Reynolds, of Therfield.

AS IT IS	*AS IT OUGHT TO BE*
In 'The Times' of Jan. 7th, Dr. Hassall writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."	'At the Docks, where *Horniman's Teas* are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and *free from the usual artificial facing:* the quality being equally satisfactory.' Feb. 19, 1874. *A. H. HASSALL, M.D.*

3,248 *AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.*

HOLLOWAY'S OINTMENT AND PILLS: Tumours, Scrofulousness, Glandular Swellings, Abscesses.—At this season of the year while the temperature is variable, and malaria abounds everywhere, such diseases are constantly presenting themselves in sanguine and feeble frames. All have placed within their reach the antidote to these dreadful scourges, which at their commencement may be readily arrested and cured, but when neglected resist for a long time the most appropriate remedies. Holloway's Ointment rubbed upon or near the affected parts will thoroughly eradicate the cause of these maladies and expel their seeds from the system. Scurvy, scrofula, and all kindred disorders disappear before the cleansing ointment and these searching pills, which purify and invigorate, without weakening or inconveniencing, the patient.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

AFTER an experience of over forty years, it has been established that there are few instances of defects of the hair which cannot be arrested, neutralised, or remedied by the use of Mrs. S. A. Allen's World's Hair Restorer, and the favourable effect may be seen at once, and though the hair may have become grey, thin, or faded, it may be renewed and restored to all the glossy loveliness of which it is susceptible. Sold by all Chemists and Perfumers, Depot, 114 and 116, Southampton-row, London.

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THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

DELICATE CHILDREN.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Stedman-Phillips Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13½d., 2s. 3d., and 4s. 6d. Of all chemists, or a large bottle sent for 5s. P.O.O. by the Proprietor of Stedman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

Advertisements.

MORNING GOVERNESS REQUIRED, in a Family near Highgate-road, to take charge of Two little Children (aged four and six). Must be able to instruct in rudiments of English, French, and Music, and willing to accompany them in their daily walk.—Apply by letter, stating age, salary, and experience (if any), to W. L. T., care of Mr. G. Street, 30, Cornhill, E.C.

UNITED KINGDOM ALLIANCE.

The ANNUAL PUBLIC MEETING of the Members and Friends of the Alliance will be held in the FREE TRADE HALL, Manchester, on TUESDAY, Oct. 12, 1875.

The following Gentlemen are expected to take part:—His Eminence Cardinal Manning; Sir W. C. Trevelyan, Bart. (President); Sir Wilfrid Lawson, Bart.; M.P., Rev. Basil Wilberforce, M.A.; Rev. Charles Garrett (Liverpool); Right Hon. Wm. Fox, M.A., ex-Premier New Zealand; A. M. Sullivan, Esq., M.P.; W. Shepherd Allen, Esq., M.P., Thomas Burt, Esq., M.P.; Edward Jenkins, Esq., M.P.; Ben. Whitworth, Esq., M.P.; M. R. Dalway, Esq, M.P.; Samuel Pope, Esq, Q.C. (Hon. Sec.); James H. Raper, Esq; Ex-Bailie Lewis, J.P. (Edinburgh), &c.

The Chair will be taken by HUGH MASON, Esq., J.P.

Admission by Ticket—Reserved Seats, One Shilling; Gallery and Body of Hall, Free; to be had at the Alliance Offices, and as per placard.

Chair to be taken at Seven o'clock; Doors open at Six.

Registered Seats may be secured (1s. 6d. each), at the Alliance Offices.

United Kingdom Alliance,
Offices; 44, John Dalton-street, Manchester.

A MEETING for the REPEAL of the CONTAGIOUS DISEASES ACT will be held in BOROUGH-ROAD CONGREGATIONAL CHAPEL on TUESDAY, October 12, at 8 p.m. Chairman, Rev. G. M. MURPHY. Speakers—Rev. J. De Kewer Williams and J. P. Gledstone, and E. Grimwade, Esq, J.P., of Ipswich.

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The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, the 28th October, at the LONDON TAVERN, Bishopsgate-street, for the purpose of choosing Thirty-six Applicants—viz, One for Life and Thirty-five for the ordinary period of Five Years, from a list of 231 approved Candidates without prejudice to scrutiny.

JAMES ABBISS, Esq., J.P., Treasurer, in the Chair.

The Poll will commence at Twelve and close at Two o'clock precisely.

To meet the current expenses of the charity loans have been contracted to the extent of £3,000.

CONTRIBUTIONS are earnestly and respectfully solicited to liquidate this debt, and also for the proposed detached infirmary.

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sent post free for three stamps. The mass of evidence therein is supplemented by the following paragraph recently found in the standard work (p. 76, 1867) of John King, M.D, Clinical Professor of Obstetrics, at Cincinnati:—

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"Muscular Debility	Aphonia	Rheumatism "
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"Central Paralysis	Asthma	Chorea "
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"Neuralgia	Dysmenorrhœa	Writer's Cramp "
"Sciatica	Spinal Irritation	Hysterical Cramps"
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The MICHAELMAS TERM commenced THURSDAY, September 23rd.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVI.—NEW SERIES, No. 1559. LONDON: WEDNESDAY, OCT. 6, 1875.

THE PHENOMENA OF SPIRITUALISM.*

By PROFESSOR W. F. BARRETT, of the Royal College of Science, Dublin.

"Who shall tempt with wandering feet
The dark, unbottomed, infinite abyss,
And through the palpable obscure find out
His uncouth way; or spread his airy flight
Over the vast abrupt, ere he arrive
The happy isle?" MILTON.

"For, after all, that which is true must be admitted; though it should show us the shortness of our faculties and that we are in nowise judges of many things, of which we are apt to think ourselves very competent ones."—BUTLER'S ANALOGY.

"The man of science must be perfectly recipient, but he must in the interests of truth guard himself against the possibility of delusion."—THE UNSEEN UNIVERSE, p. 42.

It cannot be denied that a belief in what is called Spiritualism is spreading widely in every civilised country. An under-current of conversation on this subject is to be found almost everywhere in society. Familiarity with spiritual manifestations and a firm conviction of their genuineness exist around us far more largely than is suspected, and especially is this the case in the upper classes; for not only have they much greater means and leisure to conduct inquiries, but those to whom life is somewhat *blasé* find in Spiritualism an ever new sensation: they enter on its pursuit with zest, and from inquirers rapidly become converts. And all this in the present day, amidst its scepticism, its civilisation, and its glare of natural science! Nay, more; some in the very foremost rank of men of culture and men of science assert that the facts of Spiritualism are true, interpret them as we will. What shall we say to all these things?

Three very able works on this subject have just been published.† All three approach the subject from the right side—namely, that of experimental inquiry. And this means, not merely attendance at two or three of the so-called *séances*, but years of patient examination by the writers themselves, and by friends whose names are given, and on whose judgment and sincerity they can perfectly rely. In one of the works referred to, the investigation is confined to observations made in the United States; in the other two works the observations were made in England. One of the writers is a well-known Evangelical minister, the author of some able works on Mental and Moral Philosophy, and formerly President of Oberlin College, Ohio, but now engaged in various Christian efforts in Great Britain. We refer to Dr. Asa Mahan. The other two writers are both men of the highest scientific standing—one eminent in the department of biology, Mr. A. R. Wallace, the other in the department of chemistry and physics, Mr. W. Crookes. Both are Fellows of the Royal Society, and both have largely added to our natural knowledge by their laborious researches.

Here, then, are three men whom we have every reason to trust, and who, working independently of each other, have published within the last few months the record of their experience concerning Spiritualism. And what view do they take? They assert that the general facts stated by Spiritualists *do* really occur, that the phenomena cannot be explained away by any theory of imposture, hallucination, or unconscious cerebration. So far our three authorities agree, but they differ from each other in their explanation of the facts.

Mr. Wallace accepts the Spiritualistic interpretation—that is to say he believes the phenomena are due to an unseen intelligent agency which proceeds from the presence of the spiritual bodies of those who have once lived on this earth.

Mr. Crookes does not go so far as this. Proceeding with extreme caution, rejecting all ordinarily received theories and simply searching for facts, he has been led from one provisional hypothesis to another, until at last he has been compelled to accept the theory of an unseen intelligent agency at work; but this agency he is not yet able to identify with that of the spirits of those who have once lived in this world. This we believe is Mr. Crookes' present position—though he has nowhere pledged himself to any theory: on the contrary, he has fairly stated eight different theories that have been framed to account for the phenomena observed; to these we shall allude in the sequel.

Dr. Mahan stops short of Mr. Crookes' position. He rejects every approach to a spiritualistic hypothesis, asserting that all the manifestations arise from exclusively mundane causes and not from the agency of disembodied spirits. Dr. Mahan divides the phenomena into two parts; one the so-called materialisation—where tangible forms appear and then vanish mysteriously—he believes to be in every case the result of imposture, and the American cases he has given certainly corroborate this view; the other part of the manifestations, wherein heavy objects move without assignable cause, or knockings are heard, and intelligent communications received thereby, or our most secret thoughts are revealed and expressed, he attributes to some peculiar force developed in the *séance*, and exercised in the total absence of all *ab extra* spirit agency. It is hard to get a firm grasp of Dr. Mahan's theory, probably from the fact that he finds it difficult to get a clear view of it himself; but this much is evident, that he believes natural causes will ultimately be found sufficient to explain all the well-attested phenomena of Spiritualism, although these causes are as yet unrecognised by science.

The present writer, though he has made himself acquainted with a large part of the literature of Spiritualism, and has also devoted some time to the experimental investigation of the question, does not venture to express any definite theory upon the subject. He has, however, convinced himself of much that he before thought incredible. As Dr. Mahan says, "We found ourselves necessitated in moral honesty to admit the facts." This much is very certain, that no one ought to deny the reality of the phenomena if nothing happens to occur at their first experience. As reasonably might the Sultan of Zanzibar assert that the sun never shines in the north of England because he did not see it shining during his visit there. Nor ought the inquirer to demand his own conditions as to light or darkness, or numbers present, or other limitations. He should use his best judgment and best efforts to make fraud or illusions impossible. Should we not, for example, regard it as quite ridiculous if a student of science declined inquiring into the phenomena of frictional electricity because the evolution of that force required certain conditions—such as dryness, insulators, or the friction of dissimilar bodies? In like manner there may be certain conditions best adapted to evoke the phenomena of "Spiritualism" (using this word without any theory, but merely as a convenient expression to embrace the subject under discussion), and these conditions should be sought for and adhered to, rather than laughed at or rejected.

It is not the case, however, as is generally supposed, that darkness is an essential condition of these phenomena. Twilight is often the most favourable state, and many things that we shall shortly narrate, some of which we ourselves have witnessed, have occurred in the broad daylight. There is, however, one very remarkable and absolutely essential condition. This is the presence of some person who seems to be abnormally constituted, and who is termed a "medium." Owing to the introduction of this element, generally foreign to those present, society has too quickly jumped to the conclusion that the medium is only another name for a clever conjuror, who gains a living by preying on the credulity of weak-minded people. But though as a rule the mediums of to-day seem to rather a vulgar class of people, and perhaps may often endeavour to add fraud to some unusual and real power with which they find themselves invested; yet there are mediums of a different character, who are wholly incapable of a wilful deception. Young children of honourable and respectable parents, ladies of good society who have never attended a *séance*, and awkward lads, too stupid to be able to deceive, have all been mediums. One of the most interesting of youthful mediums has come under the notice of the writer, as will presently be described. Moreover, the origin of the modern Spiritualistic phenomena began with a young girl, who had of course never heard of Spiritualism, and the well-known account of the "Rochester" rappings has never been denied.

Let us now examine some of the facts asserted in these three books, and endeavour to form an independent judgment upon them. At the same time let us bear in mind that the knowledge gained from the recital of a few cases is but slender ground upon which to base a theory. We would therefore beg all who wish to arrive at a definite conclusion on the matter, if such a result be possible, to read the three works we have named, and, if possible, see something of the so-called manifestations themselves, before they pin their faith to any hypothesis.

DR. MAHAN'S EVIDENCE.

Taking first Dr. Mahan's book, we find the author was led to investigate the subject from the fact that, since 1850, his residence in America "has been in several of the grand centres of this movement, and where, consequently, the mysterious phenomena were continuously forced upon his attention." Inquiry first led Dr. Mahan to refer all the asserted facts to tricks of the medium; but he soon met with phenomena "wholly incompatible with such a supposition." Physical manifestations occurred of a very startling and impressive character, of the reality of which he convinced himself by personally witnessing facts that could not be accounted for by conscious or unconscious muscular action. As an example he gives the following:—

> In the Congregational Society's rooms in Boston, an orthodox Congregational clergyman, of unquestionable intelligence and integrity, affirmed to us, in the presence of several other clergymen, that on one occasion he saw a medium place her hands gently upon a marble-topped table, no other person being near, that after holding them there awhile, the object began to move after her around the room, that he himself got under the table, and, taking hold of its legs, attempted to hold it still, and that he was, with the table, drawn quite a distance on the floor, all his efforts to the contrary notwithstanding. From many others we received precisely similar and equally credible statements.—Mahan, Preface, p. vii.

The incident described is very ludicrous, no doubt, and would furnish plenty of material for a joke or a funny picture for *Punch*. But it is one thing to laugh at the comical aspects incessantly presented by this subject, and quite another thing to say how these comical things occur. Anyone can be funny upon the flight of comets, for example, but facetiousness has not thrown light on their origin. And it is just because the general attitude of the scientific mind towards Spiritualism has been that of a clown, rather than that of a philosopher, that we know so little of the meaning of these mysterious and capricious phenomena. Nay more, those few brave men, who combining an unsullied reputation with the resources of scientific knowledge and the vigilance of trained observers, have ventured to grapple with Spiritualism in the true spirit of the scientific explorer, unbiassed by the prejudices of theory and unhindered by the contumely of the vulgar—these men have had their patient unpaid toil requited them by the ridicule of the public press, and by the contempt of their fellow-labourers in the field of nature.

To return, however, to our record. Dr. Mahan gives numerous other cases of the movement of heavy bodies without any assignable cause. These simply corroborate what the Dialectical Society have established in their report, and what every tyro in this inquiry has seen under more or less favourable conditions. But we have rarely met with so clear and minutely detailed an account of these movements, and one so entirely free from the most distant suspicion of fraud, as that furnished by Dr. Luther Bell to Dr. Mahan. Dr. Bell is an American physician of eminence, and is the head of a lunatic asylum near Boston: for two years, as far as his official duties permitted, he has carefully

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* The article contained in this Supplement appeared in the *Nonconformist* of September 15. An extra edition of that number was soon exhausted, and as there have been repeated inquiries for it, the paper is now reprinted in its present form, with considerable alterations and additions by the author, for the convenience of persons who did not see it as it originally appeared. It will be observed that the writer permits the publication of his name, and it is hardly necessary for us to repeat that he alone is responsible for the opinions here expressed.

† *The Phenomena of Spiritualism, Scientifically Explained and Exposed.* By ASA MAHAN, D.D. (London: Hodder and Stoughton. 1875.)

Miracles of Modern Spiritualism. By A. R. WALLACE, F.R.S. (London: J. Burns. 1875.)

The Phenomena of Spiritualism. By W. CROOKES, F.R.S. (London: J. Burns. 1875.)

observed the so-called spirit phenomena, chiefly from the fact that several of the inmates of the asylum were there through that one cause; and we can quite believe that this is a real and dangerous aspect of Spiritualism. The manifestations to be recorded occurred at the house of the cashier of the Market Bank, Mr. J. Brown, who with his wife and niece were present, together with Dr. Bell and a Mr. Goodhue, twenty years supervisor of the male side of the asylum, and who was ignorant of Spiritualism, but prejudiced against it, like many others. The medium was Mr. Brown's niece, a diminutive young lady, obviously unable to accomplish any Herculean feats. The dining-table at which these five persons sat, was, by Dr. Bell, purposely elongated to its full extent, some nine feet or more, and shifted about to avoid a possibility of wires, &c. The weight of the table was such that when all its castors were in a line Dr. Bell could only just put it in motion with the utmost pull of his fingers. Movements of the table occurred so freely when the tips of the fingers of all present just touched the table, that Dr. Bell requested trial to be made *without* touch. Accordingly:—

We stood on the sides of the table, three and two, and back from it from twelve to eighteen inches. Our hands were raised above it about the same distance, and being tall I was able to see between the bodies of all present and the table.

Preserving their relative positions, the table began to journey down the room:—

It moved on, sometimes slowly, then with a rapid slide, a foot or two at once. At length it reached the end of the second parlour, and I begged that it would return back to the point of beginning. It reversed its course. At a momentary halt, I suggested that we should all gradually remove from it our bodies and hands, to see how far the "influence" would extend. It was found that when we withdrew more than about eighteen or twenty inches, the motion ceased. And indeed on returning, the capacity of motion seemed to be lost for three or four minutes afterwards, as if a certain accumulation of power were in progress.

The table came back to a few feet on one side of its original position, the entire space passed over by it being some fifty feet, and then Dr. Bell, addressing the unseen agency, said:—

There is one thing more I wish you to do—move the table at right angles, so that these chairs will be right to sit in, as they were at first. The table immediately moved at right angles as desired into the precise position designated. This evening's performance now closed, no person of us having the remotest doubt as to the fact of this considerable motion having taken place with no human power.—Mahan, p. 269.

MR. WALLACE'S EVIDENCE.

The above occurred in America, and as the objection is often raised that these wonderful things always happen across the water, let us now quote one of many similar manifestations that are described by Mr. A. R. Wallace, in his work on "Modern Miracles." We select the following because, as in the last case, no paid medium was present, and the phenomena occurred in Mr. Wallace's own house, and moreover it is distinctly stated, as was indeed evident in Dr. Bell's case, that the room was well lighted throughout the sitting. In the case to be described we have taps occurring, and some intelligence displayed by the unseen power. The high integrity as well as scientific eminence of the narrator, and his well-known power of accurate observation, assure us that we have here a truthful record of what actually occurred:—

In November, 1866, my sister discovered that a lady living with her had the power of inducing loud and distinct taps and other curious phenomena; and I now began a series of observations in my own house, the most important of which I shall briefly narrate. When we sat at a large loo table, without a cloth, with all our hands upon it, the taps would generally commence in a few minutes. They sound as if made on the other side of the leaf of the table, in various parts of it. They change in tone and loudness, from a sound like that produced by tapping with a needle or a long finger nail to others like blows with a fist or slaps with the fingers of a hand. Sounds are produced also like scraping with a finger nail, or like the rubbing of a damp finger pressed very hard on the table. The rapidity with which these sounds are produced and are changed is very remarkable. They will imitate, more or less exactly, sounds which we make with our fingers above the table. They will keep good time to a tune whistled by one of our party; they will sometimes, at request, play a very fair tune themselves, or will follow accurately a hand tapping a tune upon the table. When these sounds are heard repeatedly in one's own well-lighted room, upon one's own table, and with every hand in the room visible, the ordinary explanations given of them seem utterly untenable. Of course, the first impression on hearing a few taps only is, that some one is making them with their feet. To set this doubt at rest, we have on several occasions all knelt down around the table, and yet the taps have continued, and have not only been heard as if on the leaf of the table, but have been felt vibrating through it.

Again:—

We stand round a small work-table, placing our hands all close together near the centre. After a short time the table rocks from side to side, and then, apparently steadying itself, rises vertically from six inches to a foot and remains suspended some twenty seconds. During this time any one or two of the party (of three) can strike or press on it, as it resists very considerable force.—Wallace, p. 133.

To remove the objection that some one's foot was lifting the table, Mr. Wallace tried various devices; he stretched thin tissue paper around the bottom of the table, tied threads across, made a cylinder of hoops and canvas round the table so that feet and dresses were effectually kept away, and watched the hands of the medium. But none of these devices made any difference; the table rose upwards, sometimes moved when no one was touching it, and jerked about in a strange life-like manner. The medium, in fact, seemed to exercise an attractive force upon inanimate objects—a force which increased in strength as the object came near her. On one occasion "a very large leather arm-chair, which stood at least four or five feet from the medium, suddenly wheeled up to her." "It is easy," Mr. Wallace remarks, "to say that what I relate is impossible. I maintain that it is accurately true, and that no man, whatever be his attainments, has such an exhaustive knowledge of the powers of nature as to justify him in using the word impossible with regard to facts which I and many others have repeatedly witnessed."

Fifty years ago any one would have said it was sheer impossibility to get a reply to a message sent to America in an hour. And, if the necessary conditions for the evolution of electricity were still unknown, the public would say a man was a knave or a fool who asserted that any force travelling with the velocity of light could produce mechanical action at the remote end of an indefinitely long wire. But this is now a matter of common experience. Why, then, should any facts, lying outside our present range of experience, if well established by abundant testimony, be ridiculed as impossible? As Bishop Butler remarks in his Analogy, difficulties depending on strangeness or unexpectedness must give way before sufficient evidence. We, with our limited experience and comprehension, are no judges of what constitutes the probability or improbability of events that may occur in the Divine government of the world. Students of nature would do well to remember the words of Sir John Herschel, in his essay on natural philosophy, where he remarks, "The character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable."

MR. CROOKES' EVIDENCE.

Turning now to Mr. Crookes, we find that he classifies the phenomena that have come under his notice; all of which (except in a few cases specially mentioned), have taken place in his own house, in the light, and with only private friends present beside the medium. Class I. given by Mr. Crookes, is "The movement of heavy bodies with contact, but without mechanical exertion." These movements Mr. Crookes has experimentally proved are not caused by any push or pull, or other mechanical effort of the medium. It is a curious fact mentioned by Mr. Crookes that a cold air, amounting oftentimes to a breeze, generally precedes these and other phenomena. Class II. includes "The phenomena of percussive and allied sounds"; these vary from the gentlest ticks as with a pin, up to detonations and reports like those made with an electrical machine, or to thuds so loud as to be heard several rooms off. These sounds have occurred when the medium's hands and feet were held, when she was suspended in a swing from the ceiling, and when she was enclosed in a wire cage. Class III. is the "alteration of weight of bodies." Class IV. embraces the "movements of heavy substances when at a distance from the medium." For example, "a chair was seen by all present to move slowly up to the table from a far corner when all were watching it," a heavy table has moved when all present were kneeling on chairs that were turned with their backs to the table, the hands of the kneelers resting on the backs of the chairs, but not touching the table, which was a foot distant. Class V. is somewhat similar, it is the "rising of chairs and tables off the ground without contact with any person." Mr. Crookes gives some examples of this even more striking than those we have already adduced.

And here the remark will at once be made, this unknown force seems wonderfully associated with furniture! Why is it that only tables and chairs move in this mysterious manner? We leave Mr. Crookes to answer this pertinent question:—

I might reply that I only observe and record facts, and do not profess to enter into the why and wherefore; but indeed it will be obvious that if a heavy inanimate body in an ordinary dining-room has to rise off the floor, it cannot very well be anything else but a table or a chair. That this propensity is not specially attached to furniture I have abundant evidence, but, like other experimental demonstrators, the intelligence or power, whatever it may be, which produces these phenomena, can only work with the materials which are available.

The next two classes in Mr. Crookes' list show that other objects beside furniture are moved. Class VI. includes the "Levitation of human beings," and Class VII. the "Movement of various small articles without contact with any person." In Class VI. Mr. Crookes says:—

There are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimoney whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.—P. 90.

In Class VII. Mr. Crookes states, among many other incidents, that a knot was tied in a handkerchief which was then placed in a distant corner of the room, a coral necklace stood on end without any hand being near it, and a pendulum was set in motion although it was enclosed in an hermetically sealed glass case firmly cemented to the wall. This last case is interesting as suggesting a ready mode, and one free from every objection, of testing the existence and degree of power possessed by the so-called mediums. In Class X. Mr. Crookes gives numerous instances of "direct writing"—that is, writing not produced by any person present, and this under the most rigidly strict test conditions.

These facts asserted by Mr. Crookes, and others of a like character mentioned by Dr. Mahan and Mr. Wallace, show that the manifestations take a great variety of forms, and that it is a mistake to suppose only tables and chairs are moved. Besides the mysterious movement of all kinds of moveable objects, Dr. Mahan gives, on the testimony of unimpeachable witnesses, equally valid evidence "of the reality of the facts of Spiritualism as far as the *intelligent communications* are concerned" (the italics are his). This is corroborated, as we have seen, by Mr. Crookes and also by Mr. Wallace, and by every careful investigator of these manifestations.

THE PRESENT WRITER'S EVIDENCE.

A remarkable coincidence happened to the writer after having written thus far. He was asked to spend an evening with some friends, and to his surprise found that their little girl, some ten years old, had "mediumistic" powers: the child is a bright, frank girl, who was greatly amused by finding knocks occur to her when sitting at a table. The next morning the child, her parents, and the writer sat round a table in *bright daylight*, every source of deception (had any such thought been possible) was removed, and rapidly and loudly the knocks came. The name of the present writer was spelt out, although the Christian name was certainly unknown to any present besides himself. The table, a large one on four legs, was violently tilted off the ground, and scratchings and knocks were heard on various pieces of furniture. Other manifestations occurred, but these were the most conspicuous, and free from every idea of trickery or of subjective illusion. In connection with this medium, an interesting fact deserves to be recorded—viz., the occurrence of knocks as it were besetting the little girl, Florrie, when no thought or desire for any manifestation is entertained. For example, as soon as the family are seated at breakfast, rappings are heard on the breakfast table, or on the back of Florrie's chair; these knocks are often as loud as the hammering of nails into a floor. Through the kind courtesy of the parents, the writer has had frequent opportunities given to him of testing the abnormal phenomena associated with their little daughter whilst these sheets were passing through the press. When everything is removed from the table, and when all are seated so that hands and feet are visible, these mysterious sounds will arise—not invariably, but in the majority of times—directly music is played or a merry song joined in; the knocks will then keep time with the music or the song will be accompanied with a loud rythmic scraping. Again and again the writer has placed his ear on the very spot where this rough kind of fiddling has been going on, and has felt the vibration of the table, but no tangible cause has been there, either above or below the table. Here is one of many incidents that have followed: the writer this morning (Aug. 18) asked Florrie to put down on paper, out of sight, something she was fond of, and then something she did not like; an alphabet was placed on the table and the finger passed over it; a sharp knock occurred at certain letters, and thus correctly was spelt out the very words we subsequently found written on the paper. The child is simply incapable of practising any deception, and even if her disposition were different, how could she?—all present had eyes, and the sun was flooding

the room with light. Further to explain these sounds by the creaking of the toes or joints of some person present, or by ventriloquism, or by any accidental noises, is simply absurd to any one who has witnessed the phenomena.

THEORIES.

So far then we have dealt with mechanical motions exhibiting usually an intelligent response to questions. These cases are established as well as testimony can establish any fact; there seems to be no alternative but to accept them,* and for each reader to frame some theory that will—temporarily at any rate—give him a mental resting-place. And in the first place we must admit one of two hypotheses—either that the writers saw the things they narrate, or that they *thought* they saw them. Now it is quite possible for sincere and critical men to be deceived as to the real objective existence of certain things they assert. In an early stage of mesmeric trance we ourselves have again and again had evidence that, by the strong exercise of the will of the mesmeriser, the subjects are made to believe, and continue afterwards in the belief, of what never took place. But the conditions of success are that the subjects should readily yield to mesmeric influence, which is only possible by trial and selection out of a mixed assemblage, or still better by having frequently operated upon the selected subjects. Now we are inclined to believe that this mesmeric action does account for some of the extraordinary statements made in connection with Spiritualism. Honest people tell us not what actually took place, but what they thought took place. Even if we stopped here, the field thus opened up would be full of interest to the psychologist. But it is utterly impossible to stop at this explanation. The facts quoted from the three writers we have selected point in quite another direction. No subjective hypothesis can explain records which are left after the *séance*, as writing, mechanical registration, or displacement of solid objects. In fact, none of the manifestations we have cited can be twisted into subjective impressions without doing greater violence to our common sense than we should experience from the most extravagant Spiritualistic hypothesis.

How, then, can the phenomena be accounted for? Mr. Crookes enumerates eight theories. The first is the *humbug theory*—that they are due to legerdemain or clever tricks; the mediums, accordingly, are conjurors, and the company fools. But we have given evidence of facts that this will not explain. The second is the *subjective theory*—this we have already dealt with. The third is the *unconscious cerebration theory;* but mental action, conscious or unconscious, cannot lift up tables. The fourth is that it is *the double*, or spirit of the medium. The fifth is the *Satanic theory*. Dr. Mahan says in reply to this theory the phenomena are not clever nor wicked enough for the devil; for our own part we do not know how Dr. Mahan can predicate anything of the devil's line of action—but we shall return to this directly. The sixth is the existence of *a separate order of beings* living on this earth, but invisible to us. The seventh is the spirits of departed human beings, the *Spiritualistic hypothesis;* and the eighth is the *psychic force* theory. Any theory, such as the fourth, fifth, sixth, and seventh, involving a Spiritualistic hypothesis, should be dismissed until we have exhausted every possible explanation on natural grounds.

THEORY OF PSYCHIC FORCE.

The theory of *psychic* force, whatever that force may be, is thus defined by Mr. Serjeant Cox:—

Within a limited distance from the bodies of certain persons having a special nerve organisation, a force operates by which without muscular contact or connection, action at a distance is caused, and visible motions and audible sounds are produced in solid substances. . . . . The difference between the advocates of pyschic force [of whom Mr. Cox is one] and the Spiritualists consists in this—that the former contend there is as yet insufficient proof of any other directing agent than the intelligence of the medium, and no proof whatever of the agency of spirits of the dead. . . . The communications made by the intelligence that undoubtedly often directs the force, are characteristic of the Pyschic [*i.e.*, the medium], as he is, so they are. The language and even spelling are such as he uses; the ideas we such as he would be likely to express.†

This correctly represents a large part of the manifestations, but it is not true in many well-attested cases. We might quote some examples furnished by Mr. Crookes, but here is one from a different source. The late Judge Edmonds, one of the most eminent men on the United States Bench, after much scepticism and inquiry at length became a notable Spiritualist, his own daughter being a medium. At times she was seized by some mysterious influence, and though ordinarily she knew only English and a little French, she has under this influence "spoken in French, Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several dialects of the Indian." These are Judge Edmonds' own words, confirmed by many witnesses; such facts seem to establish the existence of an agency at work often superior to and very frequently quite different from the intelligence of the medium.

Here, however, comes in a remarkable and suggestive fact. The utterances of the medium never appear to go beyond the information possessed by those present. Not that any of the spectators are in collusion with the medium, for it frequently happens that latent and long-forgotten ideas of one in the circle have been expressed by the medium. In Miss Edmonds' case just cited, she heard her father speak in some of the languages she uttered, and from a private source we learn that only the Italian was the most marked, and this was in the presence of an Italian gentleman. It is the opinion of those who have given most study to the subject that the spoken and written manifestations accord with, it may be, the collective wisdom of those present. Mrs. De Morgan, in a recent letter to the writer remarks:—"The language, grammar, and mode of expression are *always* that of some one present, I do not say the medium, but of the mind which has the most transmissive power." Mrs. de Morgan adds that light thus seems thrown on "the human element in prophecy and inspiration which has puzzled theologians so much." Dr. Mahan gives several most remarkable cases, which we have not room to quote, corroborating the important fact that no extraneous information has ever been given in a *séance*. The revelations that Spiritualists believe they obtain would thus appear to be only disclosures of long-concealed mental impressions, or even of circumstances and ideas that have passed before some present, but were not consciously woven into the texture of their mind.*

In an able and interesting lecture we have received since this article first appeared, Dr. Marshall, of Greenock, has given a *resumé* of Dr. Carpenter's views, and has added some thoughts of his own. His paper, published in a sixpenny pamphlet, is entitled, "Modern Spiritualism as read by the light of Physiology and Psychology."

The persistence made on the mind, in its spiritual aspect, has been developed in a masterly and eloquent address given by the Rev. H. Griffith at the Bradford meeting of the British Association. This address, of which we cannot speak too highly, has been published by the Book Society under the title of "The Conservation of Moral Force."

Dr. Mahan, in apparent ignorance of Serjeant Cox's theory, propounds one very much like it. It is hardly fair that he should entitle his book, "Spiritualism Explained and Exposed," for his explanation after all is but a tentative one, and accounts only for those phenomena he has verified; and to say he exposes Spiritualism is only to assert that he disagrees with the Spiritualistic hypothesis, and attributes to fraud a rare group of phenomena to which we have not yet referred, and which may be, as Dr. Mahan's cases undoubtedly were—gross trickery. His theory we give in his own words:

"(1.) There is in nature a force whose action, when certain conditions are fulfilled, corresponds with our mental states, and is determined by the same—a force through which our own thoughts may be reflected back upon us, as if they came from other minds, to us invisible, and apparent from the spirit land—a very important truth unquestionably. (2.) There is also in this so-called spirit movement a power by which, without any external motions or signs whatever on our part, our most secret thoughts may be revealed and expressed. (3.) This may be done in the total absence of all *ab extra* agency, none being supposable in the facts before us. (4). No such revelations can be adduced as presenting any evidence whatever of an *ab extra* spirit origin. (5.) We have no occasion to go beyond the force developed in these circles and the mental state of the individual constituting them to account for any revelations embodied in these communications, those pertaining to secret thoughts being, of all others, in themselves the most wonderful and unaccountable, far more so than those which pertain to mere physical objects, however distant. We have the highest positive evidence of the exclusively subjective origin of these so-called spirit manifestations."—Mahan, p. 236.

If, however, objective phenomena occur, the manifestations cannot be exclusively subjective. Dr. Mahan probably means the explanation we have quoted above to apply only to those cases of intelligent communications, which seem to come from some objective source, but which are really furnished by the mind of some person present. A mysterious force, denominated by Dr. Mahan the Odylic Force (adopting apparently Reichenbach's views), and by Serjeant Cox the Psychic force, is influenced by the thoughts or words of the sitters, and thereby produces physical manifestations, which are announced to all present in the form of intelligent communications, by a system of prearranged signs.

Lucretius who, adopting the theory of Democritus, believed in apparitions, but disbelieved they were anything supernatural, explained them on the supposition that what people saw was a *simulacrum*, or image of a material object. Simulacra he conceived to be thrown off from corpses, and by their tenuity these films passed through the earth, arresting attention when the senses were not distracted by more by more forcible impressions. Translated into the scientific conceptions of the present day, the theory of Lucretius is not unlike that of psychic force. Gathering up the information we now possess, *it is highly probable that there is an insensible radiant energy associated with conscious life, and that this energy is the simulacrum of the innermost recesses of the mind of the individual whence it emanates.* In addition to this it is necessary to assume that some people possess either occasionally or habitually a *sixth sense* by which their organisation is able to apprehend the existence of this nervous effluence.

THEORY OF A SEPARATE ORDER OF INVISIBLE BEINGS.

But how are the raps and other physical manifestations produced? How can mind affect matter without the intervention of a living organism? It would seem to require a greater stretch of the imagination, to attribute the movement of a heavy body to the will of a medium without any contact whatever, than to take refuge in some *ab extrâ* spiritualistic cause. And what shall we say to this theory of an insensible radiant energy when we come to the still more extraordinary manifestations detailed by Mr. Crookes? Either we must lose all faith in human testimony and in our own senses, or believe facts that stagger the wildest imagination. For both Mr. Crookes and Mr. Wallace give details of spirit-voices, luminous appearances, human hands, phantom forms and faces, and even tangible human bodies, appearing in conjunction with the medium, sometimes in full light, at other times in darkness, but in all cases having such immateriality that brick walls offer no resistance to their passage!

Here are one or two of such cases described by Mr. Crookes:—

Under the strictest test conditions I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room: it was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard solid body. . . . I have more than once had a solid, self-luminous crystalline body placed in my hand, by a hand which did not belong to any person in the room. *In the light* I have seen a luminous cloud hover over a heliotrope on the table, break a sprig off, and carry the sprig to a lady. . . . Again, a beautifully-formed hand rose up from an opening in a dining-table and gave me a flower; this occurred three times, in the light, in my own room, whilst I was holding the medium's hand and feet. . . . . I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.—Crookes, pp. 91, 92.

These things are hard to believe; but at what point are we entitled to disbelieve the assertions of Mr. Crookes or to doubt his care in preventing imposture. Still more amazing are the apparitions of human beings, drily recorded by Mr. Crookes as if he were noting down some new chemical reactions. Phantom forms are described occurring in the twilight when Mr. Home was h medium, but these manifestations were poor compared to what occurred when Miss Cook was the medium. According to Mr. Crookes, the latter medium has the power of calling up a pretty ghost named Katie King.* A ghost so very human that Mr.

* Professor Challis, the celebrated mathematician, in a frequently quoted letter to the *Clerical Journal*, says regarding Spiritualism:—"In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

† The idea of Pyschic force closely resembles a theory of the *exoneural action of the brain* propounded by the late Professor Mayo, F.R.S., in his interesting book on Popular Superstitions, wherein he remarks—"There are not wanting facts [referring to clairvoyance and trance visions] which make it reasonable to think that our mental forces or operations transcend occasionally and partially the limits of our corporeal frame." This was written before Spiritualism was heard of.

* Dr. Carpenter's favourite hobby of unconscious cerebration goes but a little way in explaining the phenomena of spiritualism. It accounts for the occasional revival of forgotten facts in one's own memory—for the well-known instance, for example, quoted by Coleridge of a girl speaking languages she did not know, but which had once fallen on her ears and lain dormant for many years—but it does not account for the transmission of latent ideas from one person to another.

"Each faintest trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all that was, at once appears."

* It must not be thought that this Katie King is the same Katie that was lately exposed in America. The name is a favourite one assumed by these "materialised spirits." The American medium confessed that she imposed upon Mr. Dale Owen, who has since become insane.

Crookes has taken its pulse, counted its rate of breathing, cut off some of its hair, and by means of powerful artificial light, photographed it at various times, so that forty-four negatives of its portrait, or full-length figure, have been obtained! All this in Mr. Crookes' own house, with his library as the dark cabinet in which the medium places herself:—

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. . . . I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory [this opens by folding doors into the library] to see Miss Cook and Katie at the same time under the full blaze of the electric light. . . . I have frequently followed her [the ghost Katie] into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously vanished.—P. 109.

We have had an opportunity of closely examining the photographs of Katie. They represent a fine-looking girl of somewhat larger features and stature than photographs of the medium taken under similar circumstances; although there is certainly a strong resemblance to be traced between the two, yet they are evidently distinct.

Mr. Crookes thus records the last appearance of this wonderful ghost. Katie had invited Mr. Crookes into the cabinet with her:—

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke, and tearfully entreated Katie to stay a little time longer. "My dear, I can't; my work is done. God bless you," Kate replied. . . . I looked round, but the white-robed Katie had gone.—P. 111.

Few of our readers will believe that Katie really came from the unseen universe, and went back again to her invisible condition in this manner. To believe so incredible a circumstance a great weight of testimony is necessary. It is true Dr. Lee in his "Glimpses of the Supernatural" has given many similar narratives of ghostly visitants recorded by independent witnesses, various floating traditions also point the same way, and the Witch of Endor will occur to every reader; nevertheless—putting aside arrogant assertions of impossibility—suspense of judgment on this matter seems the fittest state of mind at present. Of the perfect honesty of the medium Mr. Crookes entertains no doubt; he remarks that:—

To imagine an innocent school-girl of fifteen (Miss Cook), able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time submit to any test which might be imposed upon her, . . . to imagine, I say, Katie King of the last three years to be the result of imposture, does more violence to one's reason and common sense than to believe her to be what she herself affirms.

To Mr. Crookes this alternative is so, but not to the public who have not had his experience, and who accordingly will prefer to accept any hypothesis but the ghostly one.*

THE TENDENCIES OF SPIRITUALISM.

Concerning these so-called materializations we ourselves prefer to wait for fresh confirmation of the facts, assured that inquiry conducted in the spirit of an honest search for truth can never be inimical to true religion. May it not be possible that, in this age of materialism, some glimpses of the unseen are given for higher purposes than we have hitherto suspected? Have not such glimpses been given from time to time in various ways? And do not the Scriptures bear ample testimony to the nearness of the spirit world, and in past times the frequent revelations of that world to this? The eminent authors of the "Unseen Universe" have, upon scientific grounds, arrived at a conclusion not widely apart from this; they write as follows:—"There may be an action of the invisible world upon the individual mind, and there is no reason why there should not also be an action upon the visible universe"; and, again—"In fine, the unseen may have a very wide field of influence, but it is not discernible, or at least clearly discernible by the eye of sense."—"Unseen Universe," p. 192. Many hearts are yearning for some deliverance from the meshes of materialism; sincere and noble men are to be found everywhere held in the iron grip of fatalism, or groaning beneath a mechanical universe. To such the phenomena of Spiritualism might, and in many cases have, become the entrance to a Christian life, through awakening fresh interest in the Bible and a reverent zeal in the study of its truths.

Nevertheless, we readily admit that the tendencies of Spiritualism to the simply curious, or superstitious, or ignorant, often are unquestionably evil, and not good; in many cases a mental derangement is produced by the intense fascination it exercises over some minds. Others, Spiritualism unfits for their daily work in this world by fostering within them a morbid and unhealthy curiosity to pry into the secrets beyond the grave. Some, indeed, make of Spiritualism a new religion, "in their strong delusion believing a lie;" for the lying and contradictory messages given through the mediums are admitted by Spiritualists. Even if the best teachings of Spiritualism be selected, its most zealous advocates can say it offers nothing but maxims about the progress of mankind, and they cannot deny that when Spiritualism becomes to them a religion it leads them further and further away from Him "in whom are hid all the treasures of wisdom and knowledge."

THE SATANIC THEORY.

Before we close this article it is necessary to advert to a theory that finds its chief support in Christian circles. The facts seem irresistible, and are admitted; but godly people say they do not like them. The common fear of the unknown then comes in, and prompts the explanation that evil spirits are the cause of the manifestations. The logical deduction is that mediums ought to be burnt, like witches used to be, for the sake of the morals of the community. The Satanic hypothesis is adopted by the Rev. Dr. Lee, the Vicar of Lambeth, in the volumes he has lately published called "Glimpses of the Supernatural"; the same view is urged with considerable power in a pamphlet we have received from the Rev. J. Jones, of Claremont Chapel, entitled "Spiritualism the work of Demons." On the other hand, an eminent Nonconformist minister also writing to us, after this article appeared, says:—"I am specially glad you do not support the Satanic hypothesis; belief in that would kill all trust, and turn the cosmos into chaos." This argument against Spiritualism, that it is a phase of demonology, has been ably attacked by the author of a little work called, "Hints for the Evidences of Spiritualism."* This writer admits that consulting with familiar spirits was a form of witchcraft condemned in the Old and New Testament as a great sin. But he asks:—

Is all intercourse with spirits of every kind necessarily of this character? I don't think this can be asserted, because the same Paul who condemns witchcraft speaks of "the gift of discerning spirits." Moreover, all through the Bible we have what may be called an accredited class of seers, or, as we should call them, mediums, who are never confounded with those "who practised divination." They seem, in fact, to have formed a large class of authorised "canny men," not laying claim to any divine commission, but exercising their mysterious powers under the sanction of the law, and quite distinct from the sorcerers and wizards who were deemed worthy of death. . . . : Meanwhile I cannot but think that dealers with "familiar spirits" may be fairly taken to mean such as had entered into a compact with an evil spirit for purposes of gain or the gratification of personal vengeance, or the like ends.—Hints, p. 109 *et seq.*

Dr. Mahan also attacks the Satanic hypothesis in the following terms, less satisfactory we think than the preceding, "Satan may transform himself into an angel of light. He is not, however, a fool. A system of error originated by him for the people of this century, it is quite safe to say would bear a character for greatness in some respects corresponding to the intelligence of this century." And further, as Dr. Mahan points out, it must be shewn that these phenomena are extra mundane before they can be attributed to evil spirits. (Mahan, p. 14.) To us the strongest argument against the demoniacal theory is that the mediums, through whom these manifestations come, are not made worse mentally or morally by their agency,† nor are the mediumistic powers confined to low and evil-minded people. Judge Edmonds, to whom we have already referred, and who for many years gave the subject the most careful study, states in a letter to the *New York Tribune*:—

The existence of the mediumistic power is the result of physical rather than mental or moral organisation. What that peculiarity of organism is I confess I do not know. I at one time thought the power was connected with a nervous excitable temperament; but I have seen it just as strong in a stupid, stolid person. It does not depend upon age, not upon sex, nor upon colour; nor upon climate nor locality, nor upon condition; for rich and poor, high and low, educated and ignorant, married and single, male and female, young and old, white and black, are alike developed as mediums.

We think then that the "evil spirit" theory, as a *general* explanation, may safely be dismissed, though we do not deny the existence of many instances which seem precisely parallel to the "familiar spirits" condemned in the Old Testament, or to the cases of demoniacal possession mentioned in the New Testament. It is worthy of observation also that the word in the Old Testament we have translated "peep" in reference to wizards, in the original, we believe, really signifies to tap or rap successively; Canon Perowne thus gives it, and the word peep itself is derived from the sounds made by a chick in the egg tapping its shell.

THE SPIRITUALISTIC THEORY.

The manner in which these phenomena are explained by Spiritualists is best described in the following propositions which express Mr. A. R. Wallace's creed:—

1. Man is a duality, consisting of an organised spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and development.
2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.
3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments, and experience of earth-life forming the basis of spirit life.
4. Spirits can communicate through properly endowed mediums. They are attracted to those they love or sympathise with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication; but, as follows from Clause 2, their communications will be fallible, and must be judged and tested just as we do those of our fellow-men—(Wallace, p. 213.)

Before anyone contemptuously laughs at the weakness of a scientific man having such a belief, we must remember that we are far more ignorant of the subject than is Mr. Wallace, who commenced his inquiry as a profound sceptic in these matters, and in religion as an infidel. Mr. Wallace states that the logic of facts has driven him to accept a belief in the supernatural, and in an extremely able essay at the commencement of his book he demolishes Hume's well-known argument against miracles. We have often wondered that Spiritualists do not become Swedenborgians. Mr. Wallace's four propositions read like an extract from the "Arcana Cœlestia," and we venture to say they can be found with hardly an alteration in Swedenborg's writings.* And here too we are reminded of Dr. Bushnell's able work on "Nature and the Supernatural," wherein, as most of our readers will doubtless remember, a lengthy chapter is devoted to the proof that miracles and spiritual gifts are not discontinued at the present day.

Imperfectly, but honestly, we have now placed some of the phenomena of Spiritualism before our readers. The subject demands fuller and abler treatment than we have given it, but already we must apologise for having far transgressed the proper limits of a newspaper article. Summing up the evidence, we find that Spiritualism undoubtedly presents new and wonderful facts which must sooner or later compel the attention of thoughtful men. Viewed in the "dry and pure light of science," we see in these strange phenomena the counterpart of the mystery of our conscious life. For metaphysicians and physiologists alike admit that there is that within us which baffles inquiry, and will ever baffle it. The realm of consciousness is the region of the unknowable; and this region constitutes a real existence distinct from our material body. Mr. Herbert Spencer, for example, remarks:—"The thoughts and feelings which constitute a consciousness form an existence that has no place among the existences with which the rest of the sciences deal."

Our space will not allow us to throw out a series of suggestions that we had intended to offer here, as a partial explanation of some of the phenomena of Spiritualism. At present it is perhaps best to wait for a larger accumulation of evidence on some points that still seem doubtful. Meanwhile we are grateful for the objective proof Spiritualism offers of facts of transcendent importance; for, upon any hypothesis, the facts, if admitted—and every patient inquirer has more or less admitted them—must inevitably destroy the Juggernaut of materialism, stirring within Rationalists the potent conviction that "there *is* a spiritual body."

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* Albeit, the idea of spirit manifestation is not repugnant to the reasoning employed in that profound work the "Unseen Universe," it is, in fact, only carrying the argument a step further than the authors have done, for they remark on p. 158 of their work, "Thus we are led to believe that there exists now an invisible order of things intimately connected with the present, and capable of acting energetically upon it." We may here take the opportunity of expressing an earnest wish that the authors will issue a cheaper and more popular edition of the "Unseen Universe."

* *Hints for the Evidences of Spiritualism.* Second Edition. (London: Trübner and Co. 1875.)

† The writer has, however, lately been informed by two very high authorities on Spiritualism that a larger experience appears to contradict this assertion.

* See, for example, "Arcana Cœlestia," secs. 654, 655, 3726, and 4622; or "Heaven and Hell," secs. 437, 453, and also various memorable relations in the "True Christian Religion." Swedenborgians, as a rule, are strongly opposed to Spiritualism, though, in reference to the allied phenomena of mesmerism, the late Professor Bush, perhaps the ablest exponent of Swedenborg's views, writes, "The laws which Swedenborg lays down in regard to mental intercourse between spirits are precisely the laws which are developed in mesmeric manifestations. So that I hesitate not in the least to affirm that if the latter be true, the former must be so also."

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